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CURIOUS

OBSERVATIONS

UPON THE

MANNERS, CUSTOMS, USAGES, different LANGUAGES, GOVERNMENT, MYTHOLOGY, CHRONOLOGY, Antient and Modern GEOGRAPHY, CEREMONIES, RELIGION, MECHANICS, ASTRONOMY, MEDICINE, PHYSICS, Natural HISTORY, COMMERCE, ARTS, and SCIENCES,

Of the ſeveral NATIONS of

ASIA, AFRICA, and AMERICA.

Tranſlated from the *French* of

M. *L'ABBÉ LAMBERT.*

VOL. II.

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CURIOUS

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Manners, Cuſtoms, &c.

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CHAP. I.

The origin of the Mamalukes, the ſituation of their towns; their robberies, frauds, and cruelties. The nature of the country inhabited by the Manacicas, their genius, religion, ceremonies, and cuſtoms, the authority of their caciques, the form of their government. The manners and uſages of the Marccotas.

WHEN the Portugueſe made the conqueſt of Braſil, they there eſtabliſhed ſeveral colonies, and among the reſt one called Piranlininga, or as others call it, the town of St. Paul. Its inhabitants, who had no wives, married with the Indian women. From this mixture ſprung children who in time degenerated, and whoſe inclinations and ſentiments were very oppoſite to

the candour, generoſity, and other virtues of the Portugueſe nation. They gradually fell into ſuch diſrepute on account of their profligate manners, that the adjacent towns thought they ſhould loſe their character if they continued to have any communication with the town of St. Paul; and though its inhabitants were originally Portugueſe, they judged them unworthy to bear a name which they diſhonoured, and called them Mamalukes.

Their town became the aſylum and rendezvous of a number of robbers, both Italian, Dutch, and Spaniards, who in Europe had made their eſcape from the puniſhment due to their crimes, or who wanted to lead a licentious life without dread of puniſhment. The mildneſs of the climate, and the fertility of the ſoil, which produces all the commodities of life, ſerved to augment their propenſity to all manner of vices.

Beſides, it is no eaſy taſk to reduce them; their town is ſituated about thirteen leagues from the ſea, on a ſteep rock ſurrounded with precipices. We can only climb up to it by a narrow foot-path, where a handful of men could ſtop the progreſs of a numerous army. At the foot of the mountain are ſome ſmall towns full of merchants, by whoſe aſſiſtance they carry on their commerce. This happy ſituation ſupports them in the love of independency; ſo that they only obey the laws and ordinances of the crown of Portugal, when they agree with their intereſts; and 'tis only in caſes of preſſing neceſſity, that they have recourſe to the protection of the king.

Theſe robbers, without honeſty and law, and who could be reſtrained by no authority, ſpread like a torrent over all the territories of the Indians, who having only arrows to oppoſe their guns, could make but little reſiſtance. They carried off an in-

finite

finite number of theſe unfortunate creatures, to reduce them to the harſheſt ſlavery. 'Tis ſaid, that in the ſpace of a hundred and thirty years they have deſtroyed or made ſlaves of two millions of Indians, and that they have depopulated a thouſand parts of the country as far as the river of the Amazons. The terror they have ſpread among theſe people, has rendered them more ſavage than they were, and forced them to hide themſelves in the caves and hollows of the mountains, or to diſperſe here and there in the moſt remote and gloomy parts of the foreſts.

The Mamalukes ſeeing that by this means their prey had eſcaped, had recourſe to a diabolical piece of fraud, which ſucceeded. Three of them diſguis'd themſelves like miſſionaries, and by means of this diſguiſe, it was eaſy for them to draw a crowd of Indians about them. They made ſmall preſents to them, and after having gained their confidence, they perſwaded them to quit their miſerable retreat, join ſome other people, and form a numerous village, where they might live in greater ſafety. After having aſſembled a great number of them, they amuſed them till the arrival of their troops. Then they ruſhed upon theſe miſerable creatures, loaded them with irons, and led them to their colonies. Thus in leſs than five years they carried off more than three hundred thouſand Indians; but almoſt the whole of theſe unfortunate creatures periſhed, either by the fatigues of their journeys, or by the bad treatment of their cruel maſters, who overpowered them either in working the mines, or tilling the ground, and who begrudg'd them the neceſſaries of life, while they often made them expire under their blows. This cruelty of the Mamalukes has determined the king of Portugal to arm the Indians, that they might be able to defend their

country. They are always ready to march on the firſt order of the governor, and have become ſo terrible, that the Mamalukes dare hardly appear before them.

Not far from the Mamalukes dwell the Manacicas. This nation is divided into a great number of villages ſituated towards the north among the large foreſts, which are ſo thick that the ſun can hardly be ſeen in them. Theſe woods run from eaſt to weſt, and terminate in vaſt deſarts, which are overflowed the greateſt part of the year.

The ſoil abounds with wild fruits. We there find a vaſt number of wild beaſts, among which there is one of a ſingular kind called Famacoſio; this animal reſembles an ape in its head, and a dog in its body, except that it has no tail. It is the fierceſt of all animals, and the ſwifteſt, ſo that there is hardly a poſſibility of eſcaping its claws. If a perſon meets one on the road, and gets up into a tree in order to ſhun its fury, it gives a kind of call immediately, on which many others appear, and in a body dig up the earth about the root of the tree, till it falls down.

The Indians have found a way of deſtroying theſe animals. A conſiderable number of them aſſemble and make a kind of paliſade in which they incloſe themſelves; then they begin to ſhout or make a noiſe, which brings theſe animals in flocks from all quarters, and while they are digging the earth in order to throw down the paliſade, the Indians kill them with their arrows without being expoſed to any danger.

The whole of that country is watered with rivers which are full of fiſh, fertilize the ſoil, and render the harveſt very plentiful. Theſe Indians are of an olive complexion, but are well ſhaped, and of a good ſtature. Sometimes a very extraordinary

dinary diſeaſe reigns among them. It is a ſpecies of leproſy which covers the whole body, and forms a cruſt on it like the ſcales of fiſh; but this diſeaſe is neither painful nor diſagreeable to them. They are as valiant as the Chiquites. In ancient times they form'd but one nation, but the troubles and diſſenſions rais'd among them, oblig'd them to ſeparate. Since that time, on account of their traffic with other nations, their language is entirely corrupted, and idolatry unknown to the Chiquites is introduced among them, as well as the barbarous cuſtom of eating human fleſh.

Their towns are diſpoſed with great art; we there ſee large ſtreets, public places, three or four large houſes divided into halls and ſeveral chambers on a floor. In theſe the principal cacique and captains lodge. Theſe houſes are alſo deſtin'd for the public aſſemblies and feſtivals, and ſerve for the temples of the gods. The houſes of private men are built in a certain order of architecture peculiar to themſelves. What is ſurprizing is, that they have no other inſtrument but a hatchet of ſtone to cut and work the wood.

The women are carefully employ'd in making ſtuffs and pieces of houſhold furniture, in which they employ an earth prepar'd with their own hands. The veſſels they make of this earth are ſo beautiful and fine, that to judge of them by the ſound, ſtrangers are apt to take them for metals.

Their towns are not far diſtant from each other which facilitates the frequent viſits they pay, and the entertainment they give each other, on which occaſions they generally drink 'till they are drunk. In theſe public ceremonies the place of honour is due to the cacique; the maponos or prieſts of the idols have the ſecond place; the phyſicians poſſeſs the third; after them come the captains, and then the reſt of the nobilty.

The inhabitants of each town pay a ſtrict obedience to their cacique. They build his houſes, cultivate his lands, and furniſh his table with the beſt of what the country affords. He commands in the whole town, and gives orders for puniſhing offenders. The women are bound to the ſame obedience to the cacique's principal wife, for he may have as many as he pleaſes. They all pay him the tenth part of their fiſh and game, neither can they go in queſt of either without his permiſſion.

The government is hereditary. They betimes prepare the eldeſt ſon of the cacique for it, by the authority they give him over the young people, and this is as it were an apprenticeſhip, in which he learns the art of governing well. When he arrives at the age of maturity, and is capable of the management of affairs, the father reſigns and inſtals his ſon with great ceremony. Notwithſtanding his dimiſſion, he is no leſs lov'd and reſpected, and when he dies his obſequies are perform'd with great pomp. His ſepulchre is placed in a ſubterraneous vault well wall'd, that the moiſture may not too ſoon deſtroy his bones.

The country of the Manacicas forms a kind of pyramid, which extends from ſouth to north, and whoſe extremities are inhabited by theſe Indians. In the middle are other people as different from them in their language, as they are like them in the barbarous life they lead.

At the foot of the pyramid on the eaſt, are the Quimonocas, and on the weſt the Tapacuras. The north beyond the Puizocas and the Paunacas, is ſurrounded with two rivers called Potaquiſſimo and Qununaca, into which run many rivulets which render the adjacent lands very fertile. The firſt towns towards the eaſt are thoſe of the Quirinucas; towards the weſt are thoſe of Quounaaco, and in going

ing toward the point of the pyramid in the north we meet with the Quinilicas. The Zibacas, who are not far diſtant, have always known how to preſerve themſelves from the incurſions of the Mamalukes. Between the eaſt and the north, we find the Parabacas, the Quiziacas, the Naquicas, and the Mapaſonas, which, is a very brave nation, but has been in ſome meaſure deſtroyed by a kind of birds call'd Pereſincas, which live under ground, and tho' not very large, have got ſo much ſtrength and boldneſs, that if they ſee an Indian they fly at him and kill him. Oppoſite to this are the Mochozuus, who go intirely naked. The women have only a fillet hung about their neck, to which they tie their children. The Tapacuras who extend between the weſt and the north, alſo go naked and eat human fleſh. Near to this are the Boures.

As to the religion of theſe people, and the ceremonies they obſerve in it, there is not a more ſuperſtitious nation in all the Weſt Indies: They appear however to have ſome confuſed idea of the myſtery of the incarnation.

'Tis a tradition among them, that in paſt ages a lady of great beauty conceiv'd a very beautiful child without the aſſiſtance of a man; that this child arriving at a certain age, perform'd the moſt ſurprizing miracles, which ſtruck the whole earth with admiration; that on a certain day he aſſembled a great crowd of people, aſcended into the air, and transform'd himſelf into the ſun which we now ſee. His body is all light, ſay the maponos or prieſts of the idols, and if there was not ſo great a diſtance between him and us, we might diſtinguiſh the features of his face.

It appears very natural that ſuch a great perſonage ſhould be the object of their worſhip. However, they adore devils, who are ſaid ſometimes to ap-

pear to them in the moſt terrible forms. They acknowledge a trinity of the principal gods whom they diſtinguiſh from the others who have much leſs power. They call the father Omequeturique or Uragozoriſo, the name of the ſon is Uruſana, and the ſpirit is called Urupo. This virgin, whom they call Quipoci, is the mother of Uruſana, and the wife of Uragozoriſo. The father ſpeaks with a loud and diſtinct voice, the ſon thro' his noſe, and the voice of the ſpirit is like thunder. The father is the god of juſtice, and chaſtiſes the wicked; the ſon and the ſpirit, as well as the goddeſs, perform the function of mediators, and intercede for the guilty.

'Tis a large hall in the cacique's houſe which ſerves as a temple to their gods. One part of the hall is inclos'd by a large curtain, and this is the ſanctuary where theſe three divinities, whom they call by the common name of Tinimaacas, come to receive the homages of the people, and to publiſh their oracles. This ſanctuary is only acceſſible to the principal mapono, for there are two or three ſubordinate ones in each town, but it is forbidden them to approach it under pain of death.

'Tis generally during the public aſſemblies, that theſe gods repair to their ſanctuary. A great noiſe with which the whole houſe reſounds proclaims their arrival. The people, who paſs the time in drinking and dancing, interrupt their pleaſures, and ſend up ſhouts of joy to honour the preſence of their gods. "Tata equize, ſay they, that is, father are you al-"ready come? They hear a voice which anſwers "them, Panitoques, that is children have courage, "continue to eat and drink and divert yourſelves "heartily, you cannot do me a greater pleaſure, I "have a great concern for you. 'Tis I who pro-"cure to you the advantages you reap from fiſhing "and hunting. 'Tis from me you receive all the "goods you poſſeſs."

After

After this anſwer, which they receive with great ſilence and reſpect, they return to their dances and their chicha, which is their drink. Soon after their heads being heated by an exceſs of this liquor, the feaſt terminates in quarrels, wounds, and the death of many of them.

The gods are dry in their turn, and aſk for ſomething to drink. They prepare for them veſſels adorned with flowers; and thoſe are preſented by the man and woman moſt eſteem'd in the town. The mapono half opens the corner of the curtain, and receives them to carry them to the gods; for there is none but him admitted to be their confident, and who has a right to entertain them. They do not forget offerings of what they had taken in hunting and fiſhing.

When they are at the height of their drunkenneſs and quarrels, the mapono comes out of the ſanctuary, and enjoining ſilence, declares to them that he has repreſented their wants to the gods; that he has receiv'd the moſt favourable anſwers from them, that they promiſe them all kinds of proſperity, rain when they want it, a good harveſt, a plentiful hunting and fiſhing, and every thing they can deſire. One day one of the Indians, who had more ſenſe than his neighbours, ſaid ſmiling, that the gods had drunk heartily, and that the chicha had put them into a good humour; the mapono hearing this piece of raillery, forthwith chang'd his magnificent anſwers into as many imprecations, and threaten'd them with tempeſts, thunder, famine and death.

It often happens that the mapono relates very cruel anſwers from the gods. He orders the whole town to take up arms, and fall upon the neighbouring towns; to pillage every thing they find in them, and to put all to fire and ſword. He is always obey'd; 'tis this which occaſions perpetual enmities

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and wars among them, and which induces them to deſtroy each other.

Beſides theſe principal gods, they adore others of an inferior order whom they call Iſituus, which ſignifies lords of the water. The employment of theſe gods is to run thro' the rivers and lakes, and fill them with fiſh in favour of their worſhipers, who invoke them when they are fiſhing, and burn tobacco inſtead of incenſe in honour of them. If the hunting and fiſhing has been plentiful, they go to the temple, and as a teſtimony of their gratitude offer theſe gods a part of what they have catch'd.

They call ſouls oquipans, and believe they are immortal, and that at their departure from the body they are by their prieſts carried into a place where they enjoy eternal felicity. When any one dies they celebrate his obſequies with more or leſs ſolemnity, according to the rank he held in the town. The mapono, to whom they think the ſoul is intruſted, receives the offerings, which the mother and ſiter of the defunct bring to him. He pours out water to purify the ſoul from its ſins. He comforts the mother and the afflicted wife, aſſuring them that he hopes he ſhall ſoon have agreeable news to tell them concerning the happy ſtate of the ſoul of the defunct, and that he is about to conduct it to heaven.

After ſome time the mapono returning from heaven, calls for the mother and wife, and aſſuming a chearful air, deſires the wife to wipe away her tears and lay aſide her mourning, becauſe her huſband is happily arriv'd in heaven, where he expects to ſhare his happineſs with her.

The journey of the mapono with the ſoul is fatiguing. He muſt paſs thro' thick foreſts, go over ſteep mountains, and deſcend into valleys full of rivers, lakes and marſhes, till at laſt after a great

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many toils he arrives at a great river, over which is a wooden bridge, guarded night and day by a god call'd Tatuſiſo who preſides over the paſſage of ſouls, and who puts the mapono in the road to heaven.

This god has a pale countenance, a bald head, and a viſage which ſtrikes horror. His body is full of ulcers, and cover'd with miſerable rags. He does not go to the temple to receive the homages of his votaries. His employment does not afford him leiſure for this, becauſe he is continually occupied in giving paſſage to ſouls. It ſometimes happens that this god ſtops a ſoul in its paſſage, eſpecially if it is that of a young man, to purify it. If it is not tractable, but reſiſts his inclinations, he is enrag'd, and throws the ſoul into the river to drown it. This, ſay they, is the ſource of the many fatal events which happen in the world.

Copious and continual rains had ruin'd the harveſts in the country of the Jurucare Indians. They being inconſolable for this, deſir'd the mapono to aſk of the gods what was the cauſe of ſo great a misfortune. The mapono, after having conſulted the gods, related their anſwer, which was, that in carrying the ſoul of a young man whoſe father was ſtill alive in the town to heaven, this ſoul did not teſtify a due reſpect to Tatuſiſo, and would not ſuffer itſelf to be purified, which oblig'd the god, cruelly enrag'd, to throw it into the river.

Upon this recital, the father, who lov'd the ſon tenderly, and thought him already in heaven, could not be comforted. But the mapono had a lucky expedient in this extreme misfortune. He told the afflicted father, that if he would prepare a good canoe for him, he would go and ſearch for the ſoul of his ſon in the river. The canoe was ſoon got ready, and the mapono ſet out with it on his ſhoulders.

ders. Soon after the rains ceaſing, and the ſky becoming ſerene, he return'd, but the canoe was never ſeen.

Their paradiſe is an extremely poor one, and the pleaſures enjoy'd in it are far from being capable of ſatisfying the meaneſt rational ſoul. They ſay there are in it very large trees, which diſtill a gum on which theſe ſouls ſubſiſt; that they find in it apes which reſemble Ethiopians, that there is honey and ſome fiſh in it, and that they there ſee a large eagle flying, concerning which they tell a great many ridiculous ſtories.

The Marocotas contiguous to the Manacicas, are of a tall ſtature and robuſt make. They make their arrows and ſpears of a very hard wood, and can uſe them with great dexterity. Here the women have all the authority, and their huſbands not only obey them, but alſo have the charge of the meaneſt offices and of the domeſtic affairs. They only keep two children, and when they have any more they kill them, that they may not be troubled with them in their infancy. Tho' they have caciques and captains, yet there is no veſtige either of government or religion among them. Their country is dry, barren, and intirely ſurrounded with mountains and rocks. They have no other aliment but the roots which they find in abundance in the woods. They have foreſts of palm trees, the trunks of which ſupply them with a ſpongeous marrow, whoſe juice they expreſs for their drink. Tho' in winter the air of their climate is very cold, and tho' they have frequent froſts, yet they go intirely naked, without ſuffering by the inclemency of the weather. An univerſal callus ſo thickens and hardens their ſkins, that they are inſenſible to the injuries of the air.

CHAP. II.

The curious particulars of the celebrated caravan of Mecca.

THE moſt celebrated of the caravans is that which every year goes from Damaſcus or Aleppo to the tomb of Mahomet. It generally ſets out in the month of July. About this time there daily arrive pilgrims from Perſia, from the mogul's, territories, from Tartary, and from all the other empires where Mahometiſm is profeſs'd.

Some days before the caravan ſets out, the pilgrims make a general proceſſion, which is call'd the proceſſion of Mahomet; in order, ſay they, to obtain a happy journey by the interceſſion of their prophet.

On the day of this proceſſion, the pilgrims moſt diſtinguiſh'd by birth or riches, appear dreſs'd in their fineſt habits. They aré mounted on horſes ſumptuouſly capariſon'd, and follow'd by their ſlaves with led-horſes and camels with all their ornaments.

The proceſſion begins at ſun-riſing, when the ſtreets are crowded with an incredible number of ſpectators.

The pilgrims who are called the iſſue of the race of Mahomet open the march. They are cloathed with long robes, and wear a green bonnet on their heads, as privileges granted only to the pretended relations of the prophet. They walk four in a rank, and are followed by ſeveral muſicians. After them come in ranks the camels, adorned with their tufts compoſed of feathers of all colours. Two kettle drummers march at their head. The noiſe of the drums, trumpets, and a great many inſtruments, inſpires theſe animals with fierceneſs.

Next to theſe come on horſe-back the other pilgrims, ſix in a rank, followed by carriages full of the children whom the fathers and mothers intend to preſent to the prophet. Theſe carriages are ſurrounded with crowds of ſingers, who in ſinging uſe a thouſand extraordinary geſtures, to make us believe they are inſpir'd.

Theſe are followed by two hundred cavaliers, cloathed in bears ſkins. They have the management of ſmall pieces of cannon mounted on their carriages. Theſe they diſcharge every hour, and the air reſounds with ſhouts of joy from all the people.

Theſe cannon are eſcorted by a company of cavaliers cover'd with the ſkins of tygers in the form of a cuiraſs. Their long mouſtaches, their Tartarian bonnet, and their long ſabre hung by their ſides, give them a very warlike air.

Four hundred foot cloathed in green, with a kind of yellow mitre on their heads, precede the march of the mufti.

The mufti, accompanied by the doctors of the law and a numerous crowd of ſingers, marches before the ſtandard of Mahomet, which follows him. This ſtandard is made of green ſattin embroider'd with gold. It is guarded by twelve cavaliers cloath'd in coats of mail, carrying ſilver maces in their hands, and accompanied with trumpets, and men who ſtrike continually and in concert on plates of ſilver.

Next appears the pavillion to be preſented before the tomb of Mahomet. It is carried by three camels adorn'd with green feathers and plates of ſilver.

The pavillion is velvet with a crimſon ground, embroider'd with gold and enrich'd with precious ſtones of all colours. Hir'd dancers dance, and counterfeit inſpir'd and extraordinary men.

Laſtly, the baſhaw of Jeruſalem, preceded by drums, trumpets, and other turkiſh inſtruments, brings up the rear.

When the proceſſion is ended every pilgrim thinks of nothing but his departure. The city of Mecca is the end of the pilgrimage. This city is ſituated in Arabia Fælix, two or three days journey diſtant from the red Sea on the river Betius now called Eda. 'Tis the opinion of the Turks that their prophet was born in that city, and this opinion inſpires them with ſo great a veneration for it, that when they ſpeak of it, they always beſtow the epithet Magnificent upon it.

When they pray, which is frequently every day, they never fail to turn their faces to that city whereever they are. Their moſque is in the middle of the city. They pretend that it is ſituated on the very ſpot of ground, where Abraham formerly built his firſt houſe. They call this moſque the ſquare houſe, believing from tradition alone that Abraham's houſe was of that figure.

The moſque is beautiful and large, enrich'd with ſeveral paintings and gildings, and with all the preſents which the followers of Mahomet ſend to it from a principle of reſpect.

The dome has two turrets, which at a great diſtance diſcover the city of Mecca and its moſque. Near the moſque is a kind of chapel, which contains a well much celebrated among the Turks, who call it Temiena: Their hiſtorians ſay, that the water of this well flows from a ſpring which God diſcover'd to Agar and Iſmael, when being expell'd by Abraham from his houſe, they were forc'd to retire into Arabia.

Mahomet took the advantage of this well, to render this city of his nativity reſpected by all his followers. He declared that the water of it had the

virtue

virtue not only of curing all corporeal diſeaſes, but alſo of purifying ſouls ſtain'd with the blackeſt crimes.

This opinion is ſo eſtabliſh'd among the muſſulmen, that we almoſt perpetually ſee crowds of pilgrims who come firſt to drink the waters of this well, and then to waſh themſelves with it.

The merchants who deal in all kinds of precious ſtones, expoſe them and a great many aromatic powders to ſale near this well. They have a great demand for them, which is owing to the chimerical virtue of the water of this well, which continually draws as many men guilty of various crimes, as patients labouring under all kinds of diſeaſes.

The ſoil about Mecca, tho' bad, yet produces abundance of excellent fruit. The Turks attribute this fertility to the promiſe which God made to Agar and her ſon, to give them every thing neceſſary for their ſubſiſtence in the field to which the angel conducted them.

The city of Medina is not much leſs reſpected by all the muſſulmen than that of Mecca. The Arabian hiſtorians give us the reaſon of this. They ſay that the inhabitants of Mecca, jealous becauſe Mahomet appear'd as a legiſlator among them, and made a great crowd follow him and liſten to him as an oracle, form'd a plot to baniſh him from their city; but that Mahomet being inform'd of their deſign by his diſciples, was ſo cautious as to make his eſcape privately with two of them, and to conceal himſelf in a cave which he found in the mountain of Tor, which is only a league from the city of Mecca. The ſame hiſtorians add, that Mahomet not thinking himſelf ſufficiently ſafe in this aſylum, quitted it and took ſhelter in Medina with his two fellow adventurers, who were in as great a terror as their maſter.

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At that time, according to theſe hiſtorians, Mahomet was forty-five years of age, forty of which he had employed in publiſhing his new law. His flight from Mecca, and his retreat to Medina, prov'd the beginning of the firſt egira of the muſſulmen.

The new legiſlator ſeeing himſelf ſafe in this city, began again to broach his doctrines. The reputation he acquir'd of a man inſpir'd by God, and favour'd with the gift of prophecy, together with the commodious morality of his new law, in a ſhort time procured him a number of followers, not only from the adjacent places, but from far diſtant countries.

Of this great number of diſciples, he made ſo many ſubjects who obey'd him as their ſovereign, and at laſt was at the head of ſo large a party, that he thought himſelf capable of enterprizing every thing.

His reſentment againſt his fellow citizens of Mecca, who intended to baniſh him from the place of his nativity, inſpir'd him with a deſire of being reveng'd upon them. He thought the moſt ſenſible manner of doing this, was to declare that Medina ſhould be his city, and the ſeat of his empire for him and his ſucceſſors. He order'd that his ſepulchre ſhould be built there, and accordingly we at preſent ſee his coffin laid in a great moſque call'd Kiabi.

His coffin, laid in a kind of tow'r, is ſupported by three marble pillars, and is cover'd with a pavilion of the richeſt ſtuff embroider'd with gold, and ſurrounded with a multitude of lamps which burn continually. The walls of this tow'r are cover'd with plates of ſilver.

To this tomb the caravans come to pay their homage. That which brings the preſents of the grand ſignior is no ſooner arriv'd than the derviſes who have the care of the moſque appear to re-

ceive it. The pilgrims make the moſque reſound with ſhouts of joy, and ſongs in honour of their prophet. After this there's nothing but feaſting and rejoicing till the departure of the caravan.

The day the caravan departs, the pilgrims aſſemble again, and ſet out ſinging ſome verſes of the alcoran with a loud voice. The friends and relations of the pilgrims, inform'd of the paſſage of the caravan, go to meet them and offer them neceſſary refreſhments; every one thinks it an honour to ſupply them with proviſions for the whole journey. But 'tis principally on the return of the caravan, that the pilgrims receive the congratulations of all the town whence they had ſet out. They honour them every where, and from that time they begin to enter into the poſſeſſion of all the privileges which the turkiſh religion grants to thoſe who go to viſit the tomb of Mahomet. The moſt neceſſary of thoſe privileges to many of the pilgrims, is impunity for the crimes for which they would have been condemn'd by the ottoman law. Their pilgrimage to Mecca ſcreens them from all purſuits, and of criminals renders them perfectly guiltleſs.

Not only the pilgrims to Mecca have ſingular privileges granted them, but alſo the camels which have had the honour to carry the preſents of the grand ſignior enjoy theirs, which is, not to be treated, like a common animal, but to be conſider'd as having the happineſs to be conſecrated to Mahomet. This title ever after exempts them from all labour and ſervice. They have cottages built for their abodes, where they not only live in eaſe, but are well fed and taken care of.

CHAP.

CHAP. III.

Indian literature, religion of the brachmans, their morality, poetry, theology, and philoſophy; the different ſects of the Indian philoſophers, expoſition of their doctrines.

I.

THE brachmans have in all ages been the only depoſitaries of the ſciences in the Indies, except perhaps in ſome of the moſt ſouthern provinces, where among the Parias, who were probably the firſt inhabitants of theſe cantons, we find a claſs call'd Valouvres, who pretend to have been formerly what the brachmans are at preſent. Theſe deal in aſtronomy and aſtrology, and have wrote ſome works very much eſteem'd, which contain precepts of morality.

Every where elſe the brachmans have always been, and ſtill are the only perſons who cultivate the ſciences as their heritage who are deſcended from ſeveral illuſtrious penitents. They have multiplied incredibly, and from the northern provinces, ſituated between mount Lima and Janſoune (the river of Dely) and bounded on the ſouth by the Ganges, as far as Patna, have ſpread themſelves over all the Indies. The ſciences are their province, and the brachmans who would live according to their laws ought to mind nothing but religion and ſtudy. But they have gradually ſunk into a profound negligence.

Thoſe of the true claſs of Rajas, or Ragepoutres, may be inſtructed in the ſciences by the brachmans. But theſe ſciences are inacceſſible to all the other claſſes, to whom they can only communicate certain poems, the grammar, the art of poetry, and moral

reflections. The ſciences and liberal arts which have been cultivated with ſo much glory and ſucceſs among the Greeks and Romans, have alſo flouriſh'd in the Indies; and all the ancients have acknowledg'd the merit of the Gymnoſophiſts, who are evidently the brachmans, eſpecially thoſe who have renounc'd the world and become ſaniaſſi or penitents.

II.

The grammar of the brachmans may be juſtly put in the rank of the moſt beautiful ſciences. Never were the analytic and ſynthetic methods more happily employ'd, than in their grammatical works, concerning the language Samſkret or Samſkroutan. This language ſo admirable for its harmony, copiouſneſs, and energy, was formerly the living language in the country inhabited by the firſt brachmans. After a great many ages, it was inſenſibly corrupted, ſo that the language of the ancient Richi, or of the Vedams, is often hardly intelligible by the moſt ſkilful, who only know the Samſkret fixed by the grammars.

Several ages after that of the Richi ſome great philoſophers endeavoured to preſerve the knowledge of it, ſuch as it was in their time, which was the age of ancient poetry: Anoubhout was the firſt that form'd a body of grammar. This is the Saraſvat, which according to the Indians is the goddeſs of ſpeech, or ſpeech itſelf. Tho' this is the ſhorteſt of all grammars, yet the merit of its antiquity has brought it into the higheſt eſteem in the ſchools of Indoſtan. Pania aſſiſted by Saraſvat compos'd an immenſe work containing the rules of the Samſkret. King Jamour order'd it to be abridg'd by Kramadiſvar. Katap compos'd one more proper for the ſciences. There are alſo three others compos'd by different authors, but the glory of the invention is principally due to Anoubhout.

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'Tis ſurprizing that the human mind has been able to arrive at the perfection obſervable in theſe grammars. The authors have in them by analyſis reduc'd the richeſt language in the world, to a few primitive elements, which may be looked upon as the caput mortuum of the language. Theſe elements are of themſelves of no uſe, and properly ſignify nothing. They have only a relation to an idea; for example, kru implies the idea of action. The ſecondary elements which affect the primitive, are the terminations which fix it to be a noun or verb, thoſe according to which it ought to be declined or conjugated, a certain number of ſyllables to be placed between the primitive and theſe terminations, ſome propoſitions, &c.

On the approach of the ſecondary elements, the primitive often changes its figure. Kru, for example, becomes according to what is added to it, kar, ker, kri kir, kir. Syntheſis reunites and combines all theſe elements, and forms an infinite variety of common terms of them.

The rules of this union or combination of elements, are taught by the grammar; ſo that a ſcholar who knows only grammar, may by operating according to the rules, on one root or primitive element, draw from it ſeveral thouſands of true Samſkret words. This art has given the name to the language, for Samſkret ſignifies ſynthetic or compound.

But as cuſtom makes the ſignification of terms vary infinitely, tho' they always preſerve a certain relation to the idea affix'd to the root, it was neceſſary to determine their ſenſe by dictionaries. Of theſe they have eighteen compos'd in different methods. That moſt in uſe, and compos'd by Amaraſimha, is rang'd almoſt according to the method follow'd by the author of the Indiculus univerſalis.

The dictionary entitul'd Viſvabhedhanam, is rang'd in alphabetical order, according to the final letters of words.

Beſides theſe general dictionaries, every ſcience has its introduction, where the ſcholar learns the terms proper to it, which he would in vain ſearch for elſewhere. This was neceſſary to preſerve in the ſciences that air of myſtery ſo affected by the brachmans, that not content to have terms unknown to the vulgar, they have diſguis'd the moſt common things under myſterious names.

III.

Their works of poetry and verſification are very numerous. As for epic poetry, or poems of different kinds, nature being every where the ſame, the rules of them are alſo nearly ſimilar. The unity of action is leſs obſerv'd in their Pouranam and other poems, than it is in Homer and Virgil. There are however ſome poems, and among others the Harmapuranam, where they more ſcrupulouſly obſerve the unity of action. The Indian fables, which the Arabians and Perſians have ſo often tranſlated into their languages, are a collection of five ſmall poems, perfectly regular, compos'd for the education of the princes of Patna.

The eloquence of orators has never been much us'd in the Indies, and the art of declaiming has been very little cultivated. But as for the purity, beauty, and ornaments of elocution, the brachmans have a great number of books, which contain precepts for them, and which conſtitute a ſcience of itſelf, which they call Alankarachaſtram which ſignifies the ſcience of ornament.

IV.

Of all the parts of polite literature, hiſtory is that which the Indians have leaſt cultivated. They have

have an insatiable taste for the marvellous ; and the brachmans have for their own interest conform'd themselves to it. However it is not to be doubted, but in the palaces of their princes, there are uninterrupted monuments of the history of their ancestors, especially at Indostan, where the princes are more powerful, and Ragepoutres of the class. There are in the north several books call'd Natack, which, as the brachmans affirm, contain a great many ancient histories without any mixture of fables.

As for the Moguls, they love history, and that of their kings has been wrote by several learned men of their religion. The gazette of the whole empire compos'd in the palace of the great mogul, appears once a month at Dely. In the Indian poems we find a thousand precious remains of venerable antiquity, a distinct notion of the terrestrial paradise, of the tree of life, of the source of the four great rivers, of which the Ganges is one, which according to their literati is the Pison, of the deluge, of the empire of the Assyrians, of the victories of Alexander under the name of Javana-Raja, king of the Javans or Greeks in certain countries on the coast of Malabar. The Gentiles celebrate the deliverance of the Jews under Esther, and give this festival the name of Iuda Tirounal, the feast of Iuda.

V.

Let us now enter into the sanctuary of the brachmans, which is impenetrable to the vulgar. That which, next to the nobility of their class, elevates them infinitely above the vulgar, is the knowledge of religion, mathematics and philosophy. The brachmans have a religion of their own, but are, at the same time, the ministers of that of the people. The four Vedams or Bed, are according to them

of divine authority. Theſe are kept in Arabia in the king's library.

The brachmans are divided into four ſects, each of which has its peculiar law. Koukowvedam, or according to the Indoſtan pronunciation Revbed, and the Yajourvedam, are moſt follow'd in the peninſula between the ſeas, and the Samavedam and the Latharrana or Brakmavedam in the north. The Vedams contain the theology of the brachmans, and the pouranam or poems, of the popular theology. The Vedams are only a collection of the different ſuperſtitions of the ancient Richi, or penitents, or Mouni, or hermits. All things, even the gods themſelves, are ſubjected to the intrinſic force of ſacrifices, and of the Mantram, which are ſacred formulas us'd in conſecrating, offering and invoking. Among theſe formulas we find the following, omſantiti, ſantiti, ſantiti, harih. The letter or ſyllable om contains the trinity in unity ; the reſt is a literal tranſlation of holy, holy, holy Lord God. Harih, is a name of God which ſignifies raviſher.

The Vedams, beſides the practices of the ancient Richi and Mouni, contain their ſentiments on the nature of God, of the ſoul, of the ſenſible world, and the two theologies, the brachmanic and the popular. They have compos'd the holy ſcience, or that of virtue, call'd Harmachaſtram, which contains the practices of the different religions, of their ſacred rites, whether ſuperſtitious, religious, or prophane, together with the laws for the adminiſtration of juſtice. The treatiſes of Harmachaſtram are multiplied to an incredible number.

VI.

The brachmans have cultivated almoſt every branch of the mathematics. Algebra has not been unknown to them. But that aſtronomy whoſe end is aſtrology

aſtrology, was always the principal object of their mathematical ſtudies, becauſe the ſuperſtition both of the grandees and vulgar, renders it moſt uſeful to them. They have ſeveral ſyſtems of aſtronomy, and a learned Greek who, like Pythagoras, travell'd formerly into the Indies, becoming acquainted with the ſcience of the brachmans, taught them his ſyſtem of aſtronomy, and that his diſciples might make a myſtery of it to others, he left them in his work, the Greek names of plants, the ſigns of the zodiac, and many terms, ſuch as hora the twenty fourth part of a day, kendraa center, &c. The moſt eſteem'd of the Indian authors, has plac'd the ſun in the center of the motions of mercury and venus.

VII.

What has render'd the name of the Gymnoſophiſts ſo celebrated in antiquity is their philoſophy, from which we muſt at firſt ſeparate moral philoſophy, not that they want a very beautiful ſyſtem of this kind, in a great many books of the Mitichaſtram, which is moral ſcience, generally contain'd in ſententious verſes like thoſe of Cato; but becauſe this part of philoſophy is communicated to all the tribes or claſſes. Several authors of the Choutres, and even of the Parias, have acquir'd great reputation in this branch of philoſophy.

The philoſophy which is ſimply and by way of excellence call'd chaſtram, is much more myſterious. Logics, metaphyſics, and an imperfect ſketch of phyſics, conſtitute the parts of it. The only end and deſign of all the philoſophical reſearches of the brachmans, is the deliverance of the ſoul from the captivity and miſeries of this life, by a perfect felicity, which is in reality either the delivery of the ſoul, or its immediate effect.

As among the Greeks there were ſeveral ſchools of

of philoſophy, as the ionic, the academic, &c. So there were formerly among the brachmans ſix principal ſchools or philoſophic ſects, each of which was diſtinguiſhed from the reſt, by ſome particular opinion concernig happineſs, and the means of obtaining it. Nyayam, Vedantan, Sankiam, Mimanſa, Patanjalam, and Bhaſſyam are what they call ſimply the ſix ſciences, which are only ſix ſects or ſchools. There are alſo ſeveral others, as the Agamachaſtram and Bauddamatham, which are ſo many hereſies in matters of religion, very oppoſite to the Dharmachaſtram, which contains the univerſally approv'd polytheiſm.

The followers of Agaman admit no difference of condition among men, nor any legal ceremonies, and are accus'd of magic. By this we may judge of the deteſtation the other Indians bear to that art. The Baudiſts, whoſe opinion of the metempſychoſis is univerſally receiv'd, are accus'd of atheiſm, and only admit our ſenſes as the principles of human knowledge. Boudda is the Photo rever'd by the people of China, and the Baudiſts belong to the ſect of the Bonzes and the Lamas, as the Agamiſts are of the ſect of the people of the Mahaſin or grand ſin, which comprehends all the kingdoms of the eaſt beyond Perſia.

The philoſophers who by their conduct give no ſhock to the national religion, and who want to reduce their theory to practice, entirely renounce the world, and even their own families, which they abandon. All the ſchools teach, that wiſdom, or the certain knowledge of truth, Tſatvaquianam, is the only means by which the ſoul can be purified, and which can conduct it to its deliverance Moukti. 'Till this happens it only paſſes from one degree of miſery to another in different tranſmigrations, which wiſdom alone can put an end to. Thus all the

ſchools

ſchools begin the reſearch and determination of the principles of true knowledge. Some of them admit four of theſe principles, others three, and others are content with two.

From eſtabliſh'd principles, they teach us to draw proper conſequences by ratiocination, whoſe different ſpecies are reduc'd to ſyllogiſms, the rules of which are exact. They do not differ materially from ours, except in this, that according to the brachmans, the perfect ſyllogiſm ought to have four members, the fourth of which is the application of the truth concluded from the premiſes to an object which renders it indiſputably ſenſible. The following is a ſyllogiſm with which their ſchools every where reſound: Where there is ſmoke, there is fire; in ſuch a mountain there is ſmoke, there is therefore fire in it, as there is in the kitchen. 'Tis to be obſerv'd that they do not give the name of ſmoke to fogs, miſts, and other things of a ſimilar nature.

VIII.

The ſchool of Nyayam, which ſignifies reaſon or judgment, has got the better in point of logic, for ſome ages, ſince the academy of Noudia in Bengale has become the moſt famous in the Indies, on account of its famous profeſſors, whoſe works have ſpread every where. Gottam was formerly the founder of this ſchool at Tirat in Indoſtan, on the north of the Ganges, oppoſite to the country of Patna, where it has flouriſh'd many ages.

The ancients taught their diſciples the whole conſequences of their philoſophic ſyſtem. They admitted, as well as the moderns, four principles of ſcience; the teſtimony of the ſenſes well explain'd, pratyakcham, the natural ſigns, as ſmoke is that of fire, anoumanam, the application of a known definition to a thing before unknown, oupamanam,

and

and laſtly, the authority of an infallible word, apatachabdam. After logics, they led their ſcholars by an examination of this ſenſible world, to the knowledge of its author, whoſe exiſtence they concluded by the anoumanam. In the ſame manner they concuded his intelligence, and from it deduc'd his immateriality.

Tho' God is in his nature a ſpirit, yet he can render himſelf ſenſible, and has done ſo. Of Nirakara, he became Sakara, to form the world, whoſe indiviſible atoms, tho' eternal, like thoſe of the Epicureans, are yet without life.

Man is a compound of one body, and two ſouls; the one ſupreme, paramatma, which is no other than God; the other animal, ſivatma, which in man is the ſenſitive principle of pleaſure and pain, deſire and hatred, &c. ſome think that it is a ſpirit, others that it is matter, and conſtitutes an eleventh ſenſe in man; for they diſtinguiſh the active from the ſenſitive or paſſive organs, and by this means make ten ſenſes.

In what they call ſupreme happineſs, they ſeem to fall into the moſt extravagant ſtoiciſm. We muſt extinguiſh this ſenſitive principle, and this extinction can only be made by our union with the paramatma. This union yogam or yog, whence the name of yogui proceeds, to which the wiſdom of the Indian philoſophers of all ſects aſpires, begins with the meditation and contemplation of the ſupreme being, and terminates in a kind of identity, in which there is no more ſenſation nor volition. Thus the metempſychoſes are always continued. 'Tis to be obſerv'd that by the word ſoul, they only mean one's ſelf.

At preſent they teach little more in the ſchools of Nyayam than logic, incumber'd by the brachmans with an infinite number of queſtions, which are far more ſubtile than uſeful. 'Tis a chaos of trifles, ſuch

ſuch as the logic of Europe was about two centuries ago. The ſtudents ſpend ſeveral years in learning a thouſand vain ſubtilties concerning the members of a ſyllogiſm, and concerning cauſes, negatives, genuſes and ſpecies. They diſpute with bitterneſs on theſe and ſeveral other ſimilar foolries, and quit their ſchools without any farther knowledge.

This ſchool formerly produc'd the moſt famous adverſaries of the Baudiſts, of whom they prevail'd on the princes to make a horrible maſſacre in ſeveral kingdoms. Oudayanacham and Batta diſtinguiſh'd themſelves in this diſpute; and the laſt, that he might purify himſelf from the great quantity of blood he had caus'd to be ſhed, burnt himſelf with great ſolemnity at Iagannath on the coaſt of Oricha.

IX.

The ſchool of Vedantam, which ſignifies the end of the law, of which Sankracharya was the founder, has got the aſcendancy over the other ſchools for metaphyſics, ſo that the brachmans who would be thought learned, are blindly attach'd to its principles. A ſaniaſſi is not at preſent to be found out of that ſchool. What diſtinguiſhes it from the reſt, is the opinion of the ſimple unity of an exiſtent being, which is no more than the Me or the ſoul; and nothing exiſts but this Me

The notions which the abettors of this ſect give us of this being are ridiculous. In its ſimple unity it is in ſome meaſure a trinity, in its exiſtence, in its infinite knowledge, and in its ſupreme felicity: Every thing in it is immaterial, infinite, and eternal. But becauſe the intimate experience of the Me is not conformable to this ſo beautiful idea, they admit another principle purely negative, and which conſequently has no reality of being. This is the

maya

maya of the Me, that is, error. For example, I think at preſent that I write to you concerning the Vedamtam. I am miſtaken, I am indeed Me, but you do not exiſt, I do not write to you. Nobody ever thought either on Vedamtam or his ſyſtem. I am deceiv'd, that is all, but my error is not a being. This is what they continually explain by a root of a tree appearing above ground, which reſembles a ſerpent, but is not really that animal.

We read in a poem (for they have ſeveral philoſophical ones unknown to the vulgar, and the ſentences of the firſt maſters are even in verſe) that Vaſſichta told his diſciple Rama, that a ſaniaſſi in a pond, deeply contemplating on the maya, was raviſh'd in his ſoul. He thought he was born in an infamous tribe, and expos'd to all the diſgraces of the children of that condition; that being arriv'd at riper years he went into a foreign country, where, on account of his graceful mien, he was placed on the throne; that after he had reign'd ſome years he was diſcover'd by a traveller of his own country, who made him known to his ſubjects, who put him to death, and in order to purify themſelves from the guilt they had contracted by that deed, all threw themſelves into a funeral pile, where they were conſumed by the flames. The ſaniaſſi recovering from his extaſy, came out of the pond full of his viſion. Hardly had he got home, till a ſtrange ſaniaſſi came to him, and after the firſt civilities, told him the whole hiſtory of his life as a certain fact, and the deplorable cataſtrophe which had happened in a neighbouring country, and of which he had been eye-witneſs. The ſaniaſſi then knew, that the hiſtory and the viſion, neither of which were true, were only the maya which he wanted to know.

Wiſdom then conſiſts in a deliverance from the maya by a conſtant application to one's ſelf, and being

being perſuaded that one's ſelf is the only eternal and infinite being, without leaving the attention to this pretended truth to be interrupted by the ſhocks of the maya. The key of the deliverance of the ſoul conſiſts in theſe words, which the philoſophers ought continually to repeat. Aham ava param brachma. I am the ſupreme being.

The ſpeculative perſuaſion of this propoſition muſt, according to them, produce the experimental conviction of it, which muſt be accompanied with happineſs. The converſation of the brachmans has communicated theſe ridiculous notions to almoſt every one who pretends to have a fine genius.

X.

The ſchool of Sankiam, which ſignifies numerical, founded by Kapil, who rejects the oupoumanam of logic, appears at firſt more modeſt, but in reality ſays almoſt the ſame thing. It admits a ſpiritual and a material nature, both real and eternal. The ſpiritual nature, by its deſire to communicate itſelf out of itſelf, unites in ſeveral degrees to the material nature. From the firſt union ariſe certain numbers of forms and qualities, and theſe numbers are determin'd. Among the forms is the egoity, if we may uſe the term, by which every one ſays Me; I am ſuch a one, and not another. A ſecond union of the ſoul, already embarraſs'd in the forms and qualities with matter, produces the elements; a third, the viſible world; and this is the ſyntheſis of the whole univerſe.

Wiſdom, which produces the deliverance of the ſoul, is the analyſis of it; the happy fruit of contemplation, by which the ſoul diſengages herſelf, ſometimes from one, and ſometimes from another form, by means of theſe three truths. I am not to any thing; nothing is to me; the me myſelf is not:

Naſmin,

Naſmin, name, Maham. At laſt the time comes when the ſoul is delivered from all theſe forms, and this is the end of the world, when every thing ſhall return to its primitive ſtate.

Kapil teaches, that the religions he knew did nothing but ſtrengthen the chains in which the ſoul is embarraſs'd, inſtead of freeing it from them; for, ſays he, the worſhip of the ſubordinate deities, who are only the productions of the laſt and loweſt union of the ſoul with matter, uniting us to its object inſtead of ſeparating us from it, adds a new chain to theſe with which the ſoul is already loaded. The worſhip of the ſuperior divinities, Brahma, Vichnou, and Routren, who are indeed the effects of the firſt unions of the ſoul with matter, muſt always be an obſtacle to the ſoul's diſengagement from matter. Thus much of the religion of the Vedams, of which the gods are only the principles of which the world is compos'd, or even the parts of the world compos'd of theſe principles.

As for the religion of the vulgar, which like that of the Greeks and Romans is full of the fabulous ſtories of the poets, it adds an infinity of new chains to the ſoul, by the paſſions which it favours, and the victory over which is one of the firſt ſteps which the ſoul ought to take, if it aſpires after its deliverance. This is the doctrine of Kapil.

The ſchool of Mimamſa, whoſe proper opinion is that of an invincible fate, is more free in the judgment it paſſes on other opinions. The diſciples of it examine the ſentiments of the other ſchools, and ſpeak pro and con upon them almoſt as the academicks did in Athens.

CHAP.

CHAP. IV.

A deſcription of the celebrated rock called Tentalio; of the mould of the golden calf's head; of the pyramids; of Pompey's pillar; of Cleopatra's obeliſks; of the palaces and ſepulchres of the kings of Thebes.

THE celebrated rock which Moſes call'd Tentalio, is near the middle of the valley of Raphidin, about a hundred paces from mount Horeb. In travelling through a long and pretty open road, we obſerve a high rock among ſeveral ſmall ones, which has by a long ſucceſſion of time been detach'd from the neighbouring mountains. This rock is a huge maſs of red granate, and its figure is almoſt round on one ſide, but 'tis flat on the ſide that looks to Horeb; 'tis twelve feet broad, and as many thick; its breadth is greater than its height; 'tis about fifty feet in circumference, and pierced with twenty-four holes, which are eaſily counted; each hole is a foot long, and an inch broad; the flat face of the rock contains twelve of theſe holes, and the round ſide oppoſite, as many, which are plac'd horizontally, about two feet from the ſuperior edge of the rock, are only ſome inches diſtant from each other, and alſo ranged very nearly in the ſame line.

The holes on one ſide are ſo far from communicating with thoſe of the other, that they are not ſo much as oppoſite to each other. 'Tis to be obſerv'd, that this and the other rocks are in a very dry and barren ground, and that no ſpring, nor any other kind of water, is to be found near them.

1. We eaſily obſerve a perfect ſmoothneſs from the inferior lip of each hole to the ground.

2. This ſmoothneſs is only obſerved in a ſmall trench or groove made in the ſurface of the rock, and runs along the whole of this groove from one end to the other.

3. The edges of the holes and grooves are lin'd with a fine ſlender green moſs, though not the ſmalleſt herb appears on any other part of the rock, the whole ſurface of which, except the edges of the holes and grooves, is pure ſtone.

Now what ſignifies this ſmoothneſs of the inferior lips of the holes, theſe grooves equally poliſh'd from top to bottom, this fine moſs which only covers the edges of the holes and grooves, without any change happening for three thouſand years paſt? what ſignify all theſe appearances, ſo ſenſible, if not, that they are ſo many inconteſtable proofs, that formerly a copious and miraculous water flowed from theſe holes.

Not far from this famous rock is a mould of the golden calf's head which the Iſraelites ador'd. This mould is at the foot of mount Horeb, in the road which communicated with the field of the Hebrews. 'Tis three feet in diameter, and as many in height; it is formed of a red and white granate marble, and on examining it nearly, we eaſily obſerve the figure of a calf's head with the muzzle and horns.

'Tis probable that Aaron made different moulds for caſting his golden calf; one for the head, and others for the other parts of the body. 'Tis certain that the Egyptians had a calf's head for one of their deities, and that after their example the Hebrews, after four hundred years captivity, ador'd a calf's head as a divinity. Let us now proceed to the profane antiquities, beginning with the pyramids.

The nearer we come to Grand Cairo, the more agreeable the ſailing is render'd, by the pyramids which appear one after another. The firſt which

preſents

preſents itſelf as we advance to Beniſouet, is that of Meidon, and we perceive two others oppoſite to Dachom, the firſt of which is as large as thoſe near Cairo. In the plain of Saccara are three large pyramids, which, 'tis ſaid, were built by an ancient king of Egypt, whoſe name is now unknown. The higheſt, which is on the eaſt of the Nile, has other two at its ſides, one of which is built of white, the other of black ſtones. The inhabitants of the country ſay, that the ſame king who built the higheſt for his ſepulchre, erected the other two for two of his wives, one of whom was born white, and the other black. At ſome diſtance we perceive two other pyramids, one of which is alſo of white ſtone, and larger than the other, which is built of black ſtone. The reaſons for theſe two different colours are purely conjectural. The pyramids in the plain of Moknam are very numerous, but the moſt famous of all for their height, circumference, and conſtruction, are the three large pyramids of Gize, which were formerly claſs'd among the ſeven wonders of the world.

The higheſt and largeſt of theſe is compos'd of two hundred and twenty-ſeven unequal ſteps; ſome ſay that it is two hundred fourſcore fathoms and four feet high; that each ſide of its baſe is thirteen fathoms and four feet long, and that every face of the pedeſtal is two hundred and ſeventy fathoms and five feet long. Pliny ſays, that the expences laid out only for leeks and onions for the workmen, amounted to ſixteen hundred talents *.

Theſe enormous maſſes have at preſent no other beauty than their prodigious height and thickneſs; but they might formerly be look'd upon as wonders of the world, when they were externally adorned with the moſt beautiful marbles of Egypt,

* About 220,000 l. Sterling.

and internally contained large halls lin'd with the ſame ſtone. Theſe were called the halls of the king and queen. Theſe marbles were carried off by the ſucceeding kings to adorn their palaces, and there only remain ſome pieces of it on the walls, which are viſible marks of their ancient magnificence.

On the largeſt of the three pyramids, which are near the ancient Memphis, three leagues from Cairo, there is a glacis ten or twelve feet ſquare.

This pyramid is open, and toward the north has a door forty-five feet high; we enter by a paſſage which goes in a declivity eighty-five feet long, three feet ſix inches wide, and as many high. After this paſſage we find another, which has a gradual aſcent, and is ninety-ſix feet long, three feet four inches in height, and as many in breadth. On going out of this ſecond paſſage, towards the right is a well, which is now dry; it goes ſlanting, and the extremity is clos'd up with ſand. On the ſame level with this well is an alley, a hundred and thirteen feet long, and three feet broad, which is terminated by a chamber eighteen feet long, ſixteen broad, and twenty-one high to the top of the vault. In this chamber there are neither tombs nor bodies, ſince all of them have been carried off ſeveral ages ago.

From this we return to the top of the ſecond paſſage, where we aſcend an eſplanade or glacis a hundred and thirty feet long; on each ſide there are benches with mummies, to the number of twenty-eight on each. The breadth of the eſplanade is ſix feet, and its height twenty-four from the bottom to the top of the vault.

On the top of the eſplanade is a platform, and on a level with it a paſſage lin'd with granate, which is twenty-one feet long, three feet eight inches broad, and three feet four inches high.

From this paſſage we enter into the hall, deſtin'd for the ſepulchre. It is thirty-two feet long, ſixteen broad, and ten high. The floor, walls, and roof, are all covered with granate.

On the floor, four feet and four inches from the wall, is the tomb, which is of granate, and of one ſingle ſtone, without a covering; it is ſeven feet long, three broad, half a foot thick, and three high, and when it is ſtruck it ſounds like a bell.

Two leagues from Heniſuma, near an old caſtle called Tumairaq, which is deſtroy'd, and now no more than a heap of rubbiſh, there are twelve caves, where they plac'd the dogs which they embalm'd. We there find ſeveral dogs dried into mummies, covered with cloths, and only buried in ſand, without any appearance of coffins; whereas at Berei-Kaſſan nothing is more common than cats and dogs embalm'd, and human mummies, both ſhut up in coffins.

Pompey's pillar is not leſs worthy of admiration than the pyramids; 'tis of granate, and of the Corinthian order. It is ninety-nine feet high, including its pedeſtal and cornice; the pedeſtal is fourteen feet high, and contains 1828 cubic feet; the chapiter is eleven feet high, and contains 3347 cubic feet; ſo that the whole makes 3683 feet cubic; the cubic foot of granate weighs 252 pounds; ſo that the weight of the whole pillar is 14270 hundred weight, and 79 pounds. However, this enormous weight is rais'd and ſupported by ſeveral ſtones, held together with cramp-irons, and two of theſe ſtones are cover'd with revers'd hieroglyphics.

The four faces of the pedeſtal are ſo placed as not to anſwer directly to the four quarters of the heavens. On the north-weſt face there is a Greek inſcription in five lines; but except ten letters, which are disjoin'd, all the reſt is almoſt effac'd.

'Tis ſurpriſing that none of the ancient authors have given us the leaſt account of the time when this pillar was erected, of the name of the architect, and of the uſe it was intended for, ſince it is the moſt high and remarkable in the world. Some moderns have call'd it Pompey's pillar, and it ſtill retains this name. There are ſtrong probabilities that it was built in the time of Ptolemy Euergetus the firſt, and not under the dynaſties of the Egyptians, nor under the Perſians when they were maſters of Egypt, nor under Alexander, and ſtill leſs under the Romans.

The two obeliſks call'd the obeliſks of Cleopatra, which according to Pliny were erected by the order of king Meſphes, and plac'd in the temple of Cæſar, are of granate, ſmooth, full of hieroglyphics, and near each other; but the one is fallen, and the other ſtanding. Its breadth below is ſix feet eight inches; it reſts upon a baſe of granate ſix feet high and eight ſquare, which makes ſixty-three feet, or forty-two cubits.

But 'tis the ſame with reſpect to theſe obeliſks as it is with Pompey's pillar; we are ignorant at what time, and by whoſe orders, they were brought to Alexandria; 'tis probable that he who order'd the temple of Julius Cæſar to be built, found them at Alexandria, and was willing, that what had ſerved as an embelliſhment to the Greek monarchs, ſhould alſo adorn his new temple.

In a word, king Mithres was the firſt who gave orders to make obeliſks of granate, which was taken from the quarry of Syen. Several Egyptian monarchs, after his example, ordered ſome to be erected, moſt of which are dedicated to the ſun, and covered with hieroglyphics. They thought by this means to augment the magnificence of their palaces, and of the city in which they delighted, or which they wanted to make conſiderable. 'Tis

'Tis therefore to be preſum'd, that the Greek monarchs conform'd themſelves to this cuſtom, having nothing ſo much at heart, as to render the city of Alexandria famous by all means imaginable. It was even eaſy for them to have theſe kinds of works, ſince there were already ſeveral of them in Egypt; beſides they were in no want of granate. The quarry of Syen was of a vaſt extent, neither were they ignorant that the iſles near the laſt cataract, eſpecially the Elephantine, the Philee and the Tacompues, are full of that ſpecies of precious marble.

On the eaſt of the Nile we ſee ſix entire gates of the caſtle, which contain'd the palaces of the kings of Thebes. Theſe gates are ſo many maſter-pieces of the moſt perfect architecture. On coming out at each gate, we find a long avenue of ſphinx's, and all ſorts of marble ſtatues which led to the palace. This is nothing in compariſon of the great hall of that palace. It is ſupported by a hundred and twelve pillars, each of which is ſeventy-two feet high, and twelve feet and an half in diameter. They are all cover'd with figures in relievo, and painted. The walls and cieling are alſo painted. Without the hall in different periſtyles, we count a thouſand pillars, four coloſſuſes of marble, and ſeveral obeliſks, of which two are of porphyry, and four of granate.

A little farther is the caſtle and ſepulchre of king Oſymanduas, mention'd by Diodorus. The chamber of the ſepulchre is intire. As for the caſtle, it is reduc'd to two advanc'd parts, almoſt in the form of a half moon, on which the combats and triumphs of that prince are repreſented. Here we every where find pillars, ſome with bas reliefs, and others engrav'd, ſeveral temples half ruin'd, and the wrecks of a library.

That on the weſt of the Nile is not leſs curious than that on the eaſt. Without ſpeaking of the temples of Venus and Memnon; of the galleries painted with hieroglyphics, and of the pillars; there are ſome things which we may reckon the moſt curious in the world; namely, the ſepulchres of the Theban kings, and the three coloſſal ſtatues. The two firſt, of which Strabo has ſpoken ſo much, have twenty inſcriptions, ſome greek, and others latin. The third is the ſtatue of king Memnon, which, according to the tradition of the ancient Egyptians, utter'd a ſound at the riſing of the ſun.

It is ſaid that there were forty-ſeven ſepulchres of the kings of Thebes; but 'tis evident that under Ptolomeus Lagus, there only remain'd ſeventeen. Diodorus ſays, that in the time of Julius Cæſar, the number of them was ſtill leſs; at preſent there are only ten, five intire, and five half ruin'd; which is ſufficient to give us the idea we ought to form of productions ſo ſingular, and which do not in the leaſt yield to the magnificence of the tombs of the kings of Memphis, that is, the Pyramids.

The ſepulchres of Thebes are hew'd in the rocks, and of a ſurprizing depth. They enter into them by an opening, which is both wider and higher than any coach door. A long ſubterraneous paſſage, ten or twelve feet wide, leads to the chambers, in one of which there is a tomb of granate four feet high. Above is a kind of canopy, which covers it, and which gives a genuine air of grandeur to all the other ornaments which accompany it.

The halls and chambers are all painted from top to bottom. The variety of colours, which are almoſt as lively as at firſt, produces an admirable effect. There are as many hieroglyphics, as there are figures of animals, and things repreſented. This has made people conjecture, that thoſe repreſentations

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ons contain the lives, the virtues, and the actions of the kings interr'd there. But it is the ſame with the Egyptian hieoroglyphics, as with the characters of ſome ancient nations, which it is impoſſible for us at preſent to decypher.

In ſome of theſe chambers we ſee different divinities repreſented under human forms, ſome having the heads of wolves, others of dogs, of apes, of rams, of crocodiles, and of hawks. In other parts theſe divinities have the bodies of birds, with the heads of men. In other chambers are painted ſacrifices, prieſts, ſlaves with their hands tied behind their backs, either ſtanding or lying, together with all the inſtruments us'd at the ſacrifices.

In others are the inſtruments of aſtronomy, of the arts, of agriculture, of navigation, of veſſels which for ſtem and ſtern have the beaks of the crane and the ibis, and ſuns and moons for ſails.

CHAP. V.

Deſcription of the land of fire; error of the ancient and modern maps with reſpect to the extent of that land; characters, cuſtoms, uſages, aliments and habits of the natives; error of the maps with reſpect to the ſituation of cape Horn; deſcription of the towns of Lima and of that call'd the Conception.

THE land of fire, ſo call'd from the multitude of fires which thoſe who firſt diſcover'd it ſaw in the night, has not by far ſo much extent in longitude as the ancient and modern maps give it. By very exact calculations it has been found to be no

no more then ſixty leagues, and extends from the ſtraits of Magellan, to thoſe of Lemaire. It is inhabited by ſavages, ſtill leſs known than the natives of Magellan.

Don Garcias de Model, having obtain'd two frigates from the king of Spain, to obſerve theſe new ſtreights, moor'd there in a bay, where he found ſeveral of theſe iſlanders, who to him ſeem'd to be of good natural diſpoſitions. They are white like the Europeans, but disfigure themſelves by painting their faces very whimſically. They are half cover'd with the ſkins of animals, and about their neck wear necklaces of white and ſhining muſcle-ſhells, and about their waiſts, a girdle of leather. Their common food is a certain bitter herb which grows in the country, and whoſe flower is almoſt like that of our tulip. Their arms are bows and arrows, in which they enchaſe ſtones, which are pretty well cut. They alſo carry a kind of ſtone knife with them. Their cottages are made of the branches of trees interwoven; and in the roof, which terminates in a point, they make an opening for the free paſſage of the ſmoke. Their canoes form'd of the bark of large trees, are very neatly made, and can only contain ſeven or eight men, becauſe they are only twelve or fifteen feet long, and about two wide: Their figure nearly reſembles that of the gondolas of Venice.

The coaſt of the land of fire is very high. The feet of the mountains, are full of large and very high trees, but their ſummits, are almoſt always cover'd with ſnow. In ſeveral places we find a pretty ſafe mooring, where wood and freſh water can be commodiouſly obtain'd.

Cape Horn forms the moſt ſouthern part of the land of fire. The geographers place this cape in fifty-ſeven degrees an an half: but it is demonſtrated

ſtrated from the moſt exact obſervations, that its true ſituation is in fifty-ſix degrees and an half at moſt.

After doubling cape Horn, we find the port of the Conception in the kingdom of Chili. The Conception is an epiſcopal town, very poor and ill peopled, tho' the ſoil is fertile and rich. The houſes are low and ill built, without either furniture or ornaments. The churches ſavour of the poverty of the country, and the ſtreets reſemble thoſe in the villages of France. The harbour is beautiful, large, and ſafe, tho' the north wind often blows hard in it, eſpecially in autumn and winter.

A more celebrated port, at leaſt formerly, is that of Arica, the firſt port of Peru, which is in about twenty-nine degrees of ſouth latitude. This harbour was formerly conſiderable, becauſe in it were ſhip'd the immenſe riches drawn from the mines of Potoſi, to be carried to Lima by ſea. But ſince the European pyrates have infeſted the ſeas, they carry them by land.

The port of Piſco is only forty leagues from Arica. There was formerly near this port a celebrated town, ſituated on the ſea ſhore, but it was almoſt entirely ruin'd and laid deſolate, by the furious earthquake, which happen'd on the 9th of October in 1682; and which alſo did conſiderable damage to Lima; for the ſea overflowing her uſual boundaries, ſwallow'd up that unfortunate town, which they have ſince endeavour'd to rebuild rather more than a quarter of a league from the ſea.

The port of Lima, generally call'd Callao, is only two leagues diſtant from the former, and is a very good and ſafe harbour, capable of containing a thouſand veſſels. There are generally twenty or thirty us'd by the merchants, to carry on their trade to Chili, Panama, and other ports of New Spain. The fortreſs

fortreſs commands the harbour, and is not only very ſtrong, but alſo furniſh'd with great ſtore of braſs artillery.

* Lima, the capital of Peru, and the uſual reſidence of the viceroy, is larger than Orleans. The plan of the city is beautiful and regular. It is ſituated on an even ground at the foot of the mountains. It is waſh'd by a ſmall river, which in ſummer ſwells prodigiouſly by the torrents which fall from the adjacent mountains, when the ſnow is melted. In the middle of Lima, there is a large and ſpacious ſquare, bounded on one ſide by the palace of the viceroy, which has nothing magnificent, on the other by the cathedral church, and the palace of the archbiſhop. The two other ſides conſiſt of private houſes, and the ſhops of merchants. We ſtill ſee the melancholy effects of the general ruin and deſolation produc'd by the earthquake in 1682. As theſe earthquakes are very frequent in Peru, the houſes are not built high, and thoſe of Lima are generally no more than one ſtory: They are built of wood or of earth, and cover'd with a flat roof, which ſerves as a terras. But if the houſes have a mean appearance, the ſtreets are large, ſpacious, parallel, and at proper diſtances, interſected by ſmaller ſtreets, for the greater facility and convenience of trade.

The churches of Lima are magnificent, built according to the rules of art, and upon the moſt excellent Italian models. The altars are neat and ſumptuouſly adorn'd; and tho' the churches are numerous, yet they are all very well ſupported. Gold and

* 'Tis to be obſerv'd, that what is here ſaid of Lima, is to be underſtood of the ſtate in which it was before what happen'd to it in 1747.

and ſilver are not ſpar'd on them, but the goodneſs of the work is not equal to the richneſs of the materials.

CHAP. VI.

The properties of the famous plant gin-ſeng; the manner of preparing it; the places where it grows; the order and method obſerv'd by thoſe who gather it. The figure and deſcription of this plant:

THE moſt skilful phyſicians of China, have wrote whole volumes on the properties of this plant, they make it an ingredient in almoſt all the medicines they preſcribe for the grandees; for it is too coſtly for the common people. They pretend that it is a ſovereign remedy for languor and faintneſs, produced by exceſſive labour, either of body or mind; that it reſolves phlegmatic humours, and cures the pleuriſy and weakneſs of the lungs, that it ſtops vomitings, ſtrengthens the mouth of the ſtomach, and procures an appetite, that it diſſipates vapours, and carries off a weak and quick reſpiration by ſtrengthening the breaſt; that it invigorates the vital ſpirits, and produces lymph in the blood: in a word, that it is good for vertigos and ſcintillation of the eyes, and that it prolongs life to extreme old age.

'Tis hardly to be imagined that the Tartars and Chineſe ſhould have ſo great a regard for this root, if it did not conſtantly produce good effects. Perſons in perfect health, often uſe it to make themſelves ſtronger; 'tis probable that this root in the hands of ſuch Europeans as underſtand pharmacy might

might prove an excellent remedy *, if they had enough of it to examine its nature in a chymical manner, and preſcribe in a proper quantity, according to the nature of the diſorder, for which it may be proper.

'Tis certain that it attenuates the blood, accelerates, its motion, heats it and aſſiſts digeſtion, and ſtrengthens in a ſenſible manner. This is evident from an incredible number of daily inſtances; and we muſt inform the reader, that the marvellous effects of this root are ſenſible and almoſt inſtantaneous.

The Chineſe, as well as Tartars, often uſe the leaves of gin-ſeng inſtead of tea, and like it ſo well, that many prefer the former to the beſt ſpecies of the latter. The colour of it is alſo beautiful, and when one has drank it two or three times, he finds it to have a very agreeable taſte and flavour.

The root muſt be boiled a little more than tea, to afford a proper time for the ſpirits to be extracted. This is the cuſtom of the Chineſe when they give it to ſick people, and then they hardly give the fifth part of an ounce of the root dried. Perſons in health, who uſe it for prevention, and thoſe who take it for ſome ſlight indiſpoſition, ought at leaſt to make an ounce ſerve for ten doſes, neither muſt they uſe it every day. It is to be prepared in the following manner.

They cut the root in ſmall ſlices, which they put in a well-varniſhed earthen pot, in which there is a gallon of water. The pot muſt be cloſely covered; they boil the whole over a gentle fire, and when the water is reduced to a cupful, they throw a little ſugar into it, and drink it inſtantly; then they pour as much water upon the lees, and boil them

* Some of it has been brought to Paris, where it has met with ſmall encouragement.

them in the ſame manner, to extract all the juice, and the remainder of the ſpirituous parts from the root. One of theſe doſes is to be taken in the morning, and the other at night.

As for the places where this root grows, they lie between the thirty-ninth and forty-ſeventh degrees of north latitude, and between the tenth and twentieth degree of eaſtern longitude, counting from the meridian of Peking. Here we find a long ridge of mountains, which the thick foreſts, with which they are covered and ſurrounded, render almoſt impenetrable. 'Tis upon the declivity of theſe mountains, in theſe thick foreſts, upon the edges of rivers, round the rocks at the roots of trees, and among all kinds of herbs, that the gin-ſeng is found. 'Tis not to be had in the plains, the valleys, the marſhes, and the bottom of hollows made by the floods, nor in too open places. If the foreſt is ſet on fire and burnt, this plant does not appear till three or four years after, which ſhews that it does not agree with heat; beſides, it thrives beſt in ſhady places, free from the ſun. All this makes it probable, that if it is to be found in any other part of the world, it muſt be in Canada, where the foreſts and mountains have a great reſemblance to thoſe of China.

The places where the gin-ſeng grows are far diſtant from the province of Quantong, called Leaotong in the ancient Chineſe maps, on account of a barrier of wooden ſtakes which ſurround that whole province, and near to which guards continually patrole, to hinder the Chineſe from coming out of it, and ſearching for this root. But notwithſtanding all this vigilance, the love of gain inſpires the Chineſe with the ſecret of ſtealing into the deſarts, ſometimes to the number of two or three thouſand, at the riſque of loſing their liberty, and the fruit of their

their labour, if they are taken either going from or returning to the province. The emperor deſiring that the Tartars ſhould have the advantage of this commodity rather than the Chineſe, had in 1709 given orders to ten thouſand Tartars to go and gather as much gin-ſeng as they poſſibly could, provided each of them gave his majeſty two ounces of the beſt, and that the reſt ſhould be ſold to him at a cheap rate. By this means the emperor had twenty thouſand Chineſe pounds of it, which coſt him little more than the fourth part of what it was worth.

This army of botaniſts obſerve the following order. After having divided the ground according to their ſtandards, every troop, to the number of two hundred, extends itſelf in the ſame line to a mark'd place, keeping a certain diſtance between every ten men. They afterwards carefully ſearch for this plant, advancing inſenſibly in the ſame line; and in this manner, they, for a certain number of days, run over the ſpace mark'd out for them. As ſoon as the term is expired, the mandarins lodg'd in their tents in proper places for foraging the horſes, ſend their orders to every troop, and examine whether their number is complete. If any are miſſing, which frequently happens, either on account of their ſtraying or being devoured by wild beaſts, they ſearch for them a day or two, and then begin their labour as before.

Theſe Tartars ſuffer a great deal in this expedition, ſince they have neither tents nor beds, every one being ſufficiently loaded with his own proviſions of millet toaſted in the oven, on which they live during the whole of the journey. Thus they are obliged to ſleep under ſome tree, covering themſelves with the branches, or with the bark of trees which they find. The mandarins now and then ſend them ſome

pieces

pieces of beef or ſome fowls, which they devour after having expos'd them a little to the fire. In this manner theſe ten thouſand men paſs ſix months of the year; notwithſtanding which fatigue, they are robuſt, and appear to be good ſoldiers.

When the root of the gin-ſeng is waſh'd, it is white and ſomewhat rough, as the roots of other plants generally are. The ſtalk is even, pretty round, and of a deep reddiſh colour, except at the bottom, where it is white on account of its proximity to the earth; it has on it a kind of knot form'd by four branches, which riſe out of it as from a center, and which afterwards ſpread themſelves equally from each other without receding from the ſame plane; the under-parts of theſe branches are of a pale green colour; the ſuperior part reſembles the ſtalk, ſince it is of a deep red colour; the two colours afterwards unite together on the ſides with their natural degradation; each branch has five leaves, and it is to be obſerved, that theſe branches ſeparate equally from each other, to fill with their leaves a round ſpace nearly parallel to the ground; the fibres of the leaves are very diſtinguiſhable, and theſe leaves, towards the tops, have ſome ſmall hairs, a little whitiſh; the pellicule between the fibres riſes a little towards the middle above the plane of the fibres themſelves; the colour of the leaf at the top is an obſcure green, and at the bottom a whitiſh green ſomewhat ſhining; all the leaves are very finely denticulated. From the center of theſe branches riſes another ſtalk, very ſtrait, ſmooth, and of a whitiſh colour from top to bottom; on the extremity of this ſtalk there is a cluſter of fruit, that is round, and of a beautiful red colour; each cluſter contains twenty-four berries; the red ſkin which covers this fruit is very ſlender and ſmooth, and incloſes a white and ſoft pulp. As theſe fruits are double, though ſome of them are ſingle,

they have each two rough kernels, of the bulk and figure of an ordinary lentil, ſeparated from each other tho' placed on the ſame plane. This kernel has not a ſharp edge like our lentil, but is almoſt every where equally thick. Each berry is ſupported by a ſmooth ſmall ſtalk of the ſame colour with that of our ſmall red cherries. All theſe ſtalks ariſe from the ſame center, and ſeparate in all directions like the radii of a ſphere, and form this red cluſter.

This fruit is not good to eat. The kernel reſembles ordinary kernels, is hard, and includes the ſeed; it is always ſituated in the ſame plane with the ſtalk which bears the fruit. Hence it comes that this fruit is not round, but a little flat on both ſides. If it is double there is a kind of depreſſion in the middle, at the union of the two parts which compoſe it. It has alſo a ſmall beard diametrically oppoſite to the ſtalk on which is ſuſpended. When the fruit is dry, there remains nothing but the ſkin ſhrivell'd up and adhering to the kernel, in which caſe it aſſumes a dark-red and almoſt black colour.

This plant decays, and is reſtor'd every year. We know how many years old it is by the number of ſtalks it has already ſent forth, ſome marks of which always remain. As for the flower, ſome ſay that it is white and very ſmall, while others affirm that it has none, and that no body ever ſaw it. It is more probable that it is ſo ſmall and inconſiderable, that it has not been regarded; and what ſeems to confirm this is, that the perſons who ſearch for the gin-ſeng wanting nothing but its root, deſpiſe and reject the other parts as uſeleſs.

Some of theſe plants, beſides the cluſter of berries before mentioned, have one or two berries intirely ſimilar to the others, an inch or an inch and an half below the cluſter. In this caſe the gatherers carefully obſerve which way theſe berries point, be-

cauſe

cauſe they generally find ſome more of this plant ſome paces off, either on the ſame line or in the neighbourhood. The colour of the fruit, when there is any, diſtinguiſhes this plant from all others, and makes it eaſily obſervable; but it often happens that there is no fruit even when the root is very old.

As they ſometimes ſow the ſeed without ever ſeeing it ſpring up, it is probable that this has given riſe to a fable which is current among the Tartars. They ſay, that a certain bird eats it as ſoon as it is put in the earth; that not being able to digeſt it, the bird purifies it in her ſtomach, and that it afterwards ſprings up in the place where the bird leaves it with her excrements. It is more probable that this kernel remains very long in the earth before it ſends forth any root. This ſentiment ſeems to be founded on this, that ſome of theſe roots are found which are neither longer nor bigger than a man's little finger, though they have ſent out ſucceſſively more than ten ſtalks in as many different years.

Though ſome of theſe plants have four branches, yet ſome have only two, others three, others five, and others ſeven, and theſe laſt are the moſt beautiful; however, every branch has always five leaves, unleſs that number is diminiſhed by ſome accident. The height of theſe is proportion'd to their bulk, and the number of their branches; the plants which have no fruit, are generally ſmall and very low.

The roots which are largeſt, moſt uniform, and freeſt from ſmall twigs, are always the beſt. 'Tis not eaſy to gueſs why the Chineſe call this plant gin-ſeng, which ſignifies the repreſentation of a man. None of them are ſeen which in the leaſt reſemble a man, and the perſons whoſe buſineſs it is to ſearch for them, aſſure us, that they never found any of them which more reſembled man, than they found

among other roots, which have ſometimes by chance very whimſical figures. The Tartars with better reaſon call it orhota, that is, the firſt of plants.

It is not true that this plant grows at China, as father Martini ſays upon the authority of ſome Chineſe books, which affirm that it grows at Peking, under the mountains of Yong-pinfou. Writers may eaſily fall into this miſtake, becauſe 'tis there that this plant arrives when it is brought from Tartary to China.

The perſons who ſearch for this plant only preſerve the roots, and in the ſame place bury in the ground all they can gather in ten or fifteen days. They carefully waſh and clean the root, taking every thing extraneous from it by means of a bruſh; then they ſteep it a moment in water almoſt boiling, and dry it in the ſmoke of a kind of yellow millet, which communicates a little of its colour to it. The millet included in a veſſel with a little water is toaſted over a gentle fire, and the roots laid upon croſs ſticks over the veſſel, are gradually dried under a linen cloth, or under another veſſel which covers them; they may be alſo dried in the ſun or at the fire, but tho' by this means they preſerve their virtue, yet they have not the colour which the Chineſe love. They muſt be kept in a very dry place, otherwiſe they will be in danger of being putrified or deſtroy'd by worms.

CHAP. VII.

The ſlavery of the inhabitants of the kingdom of Carnate; the ſuperſtitions of the bramins; their opinions concerning the different ages of the world; as alſo concerning the courſe and motion of the ſtars.

THE kingdom of Carnate is very populous, and contains a great number of cities and towns. It would be much more fertile if the Moors (Mahometan ſubjects of the mogul) who have ſubdued it, did not harraſs the people by their continual exactions. The oppreſſion under which the Indians of Carnate live, and the tyranny of their arbitrary maſters, render them extremely miſerable, and they hardly reap any fruit from their labours. The king of each ſtate has abſolute power, and the property of the lands. His officers oblige the inhabitants of each town to cultivate a certain extent of land which they mark out to them. When the time of reaping is come, the ſame officers order the grain to be cut down and laid in a heap, then putting the king's ſeal upon it, they retire; when they think proper they come and carry off the whole, except a fourth part, and ſometimes leſs, which they leave to the poor labourers, after which they ſell it to the people at what price they pleaſe, and no one dares to complain.

The great mogul generally holds his court near Agra, about five hundred leagues from the kingdom of Carnate, and this diſtance of the mogul's court contributes in a great meaſure to the harſh manner in which the Indians are treated. The great mogul ſends an officer into this country, who bears the title of governor and general of the army. He appoints

the deputy-governors or lieutenants of all the conſiderable places, to collect the taxes impoſed on them. As their government does not laſt long, and as they are generally recalled in three or four years, they are very induſtrious to enrich themſelves. Others perhaps ſtill more greedy ſucceed them, ſo that human creatures can hardly be more miſerable than the Indians of that country. There are none rich but the Indian or the Mooriſh officers, who ſerve the particular kings of each ſtate. But it often happens that they are called to an account, and forced by the ſevere laſhes of the chabom (a large whip) to deliver up what they have amaſſed by their extortion, ſo that after their magiſtracy they are as much beggars as before.

The governors diſpenſe juſtice without much formality. The man who offers moſt money generally gains his cauſe, and by this means, criminals often eſcape the chaſtiſements due to their crimes, tho' ever ſo black. It even frequently happens, that when the two parties offer high ſums in oppoſition to each other, the Moors take money on both ſides, without giving either of them the ſatisfaction they want.

However great the ſlavery of the Indians is, under the empire of the Mogul, they are nevertheleſs allowed the liberty of behaving according to the cuſtoms of their tribes or claſſes.

It muſt be ſaid, to the praiſe of the Indians of Carnate, that they are very ſober, and as it were born with a natural averſion to all intoxicating liquors. They are very modeſt with reſpect to women, at leaſt in external behaviour, and they are never obſerved to do any thing in public, contrary to modeſty and decency. They have an incredible regard to their gourou or doctor. They fall proſtrate before him, and look upon him as their father. There is hardly any nation more charitable

to

to the poor. 'Tis an inviolable law among relations to aſſiſt each other, and to ſhare the little which they have with thoſe in want. Theſe people are very zealous for their pagods, ſo that a tradeſman who only earns ten fanons a month (a piece of money worth about five-pence) will ſometimes give two of them to the idol.

As for their religion, 'tis not to be doubted but they have had ſome knowledge of the true one, which may be eaſily diſcovered from the beginning of the book called pantangan, from which the following is a literal tranſlation. "I adore that ſpirit "who is neither ſubject to change nor inquietude, "that being whoſe nature is indiviſible, that being "whoſe ſimplicity admits no compoſition of qualities, "that being who is the origin and cauſe of all beings, "and who ſurpaſſes them all in excellence, that being "who is the ſupport of the univerſe, and the ſource "of its threefold power." But thoſe ſo beautiful expreſſions are afterwards mixed with the greateſt fooleries.

The poets of the country have by their fictions effac'd the characters of the deity from the minds of the people. Moſt of the Indian books are works of poetry, of which they are paſſionately fond; and 'tis no doubt from this, that their idolatry derives its origin. The names of their falſe gods Chiven, Ramen, and Vichnou, are certainly the names of ſome ancient kings, whom the flattery of the Indians, and eſpecially of the bramins, has deified, either by an apotheoſis, or by poems compos'd in their honour. The ancient books which contain a purer doctrine, being wrote in a very old language, have been gradually neglected, and the uſe of that language is now intirely aboliſh'd. 'Tis certain, with reſpect to the book of religion call'd vedam, that the literati of the country no longer underſtand it. They are content with reading it, and getting ſome paſſages of it by

heart, which they pronounce in a myſterious manner, in order to impoſe more eaſily on the vulgar.

Beſides Vichnou and Chiven, who are look'd upon as the two principal divinities, and divide the Indians into different ſects, they alſo admit of an almoſt infinite number of ſubordinate deities, of whom Brama is the chief. According to their theology, the ſuperior gods have created him in time, given him particular prerogatives, and honour'd him with the ſuper-intendency of all the inferior deities.

The Indians only obſerve the eight principal quarters from which the winds blow, which like us they place in the horizon. They pretend that in each of theſe there is a demi-god, plac'd by Brama to watch over the general good of the univerſe. In one is the god of rain, in another the god of the winds, in a third the god of fire, and ſo of the reſt, whom they call the eight guardians. Divendiren, who is as it were the firſt miniſter of Brama, commands immediately over theſe inferior dieties: The ſun, moon, and planets, are alſo gods. They have three millions of theſe ſubordinate deities, concerning whom they relate a thouſand ridiculous ſtories.

They believe that there is a paradiſe, but think that the felicity of it conſiſts in the pleaſures of ſenſe. They alſo believe that there is a hell, but don't imagine that it can laſt for ever.

As for their morality, they admit of five ſins which they look upon as the moſt enormous. Bramicide, or the murder of a bramin, drunkenneſs, adultery committed with the wife of their gourou, robbery when the thing taken is of conſiderable value, and the keeping company with the perſons who have been guilty of any of theſe crimes. They have alſo five capital ſins, luxury, wrath, pride, avarice, and envy or hatred. Tho' they do not condemn polygamy, yet

yet it is leſs frequent among them, than among the Moors. They have an incredible horror at a cuſtom as monſtrous as whimſical, which reigns in Malleamen. The women in that country may marry as many huſbands as they pleaſe, and they oblige each huſband to furniſh them with ſome of the things they want; one, for inſtance, ſupplies them with cloaths, another with rice, and ſo of the reſt.

But we find a cuſtom equally ſtrange among the Indians of Carnate. The prieſts of the idols every year ſeek wives for their gods; when they ſee a woman to their taſte, whether married or unmarried, they carry her off, or order her to come in to the pagod, where they perform the ceremony of the marriage, and then debauch the woman, notwithſtanding which, ſhe is reſpected by the vulgar as the ſpouſe of a god.

'Tis alſo a cuſtom in ſeveral tribes, eſpecially in thoſe moſt diſtinguiſh'd, to marry their children in the moſt tender age. The young huſband ties about the neck of the lady deſtin'd for him, a ſmall jewel which they call tali, and which diſtinguiſhes married from unmarried women. If the huſband dies before the conſummation of the marriage, they take off the tali, and ſhe is never permitted to marry. As nothing is more deſpicable in the opinion of the Indians, than this ſtate of widowhood, they were formerly in ſome meaſure prevail'd upon by this to burn themſelves alive with the bodies of their huſbands. This was the cuſtom before the Moors render'd themſelves maſters of the country, and before the Europeans ſettled on theſe coaſts; but at preſent there are few examples of ſo barbarous a practice. This law does not extend to the men, for a ſecond marriage neither diſhonours them, nor their tribe.

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One of the maxims of the Indian morality is, that in order to be happy, they muſt enrich the bramins, and that there is no more effectual method of effacing a perſon's ſins, than by giving alms to them.

The bramins have introduc'd judicial aſtrology, which makes the fortunes or misfortunes of men, and the good or bad ſucceſs of their affairs, depend on the conjunction of the planets, the flight of birds, and the motion of the ſtars. By this means they have render'd themſelves the arbitrators of lucky and unlucky days, are conſulted as oracles, and are well paid for their reſponſes.

They reckon four ages ſince the beginning of the world; the firſt, which they repreſent as the golden age, laſted according to them ſeventeen hundred and twenty eight thouſand years. It was then that the god Brama was created, and gave riſe to the tribe of bramins, who are deſcended of him. The men were of a gigantic ſize, their morals were very innocent, they were exempt from diſeaſes, and liv'd to the age of four hundred years.

In the ſecond age, which laſted twelve hundred four-ſcore and ſixteen thouſand years, the rajas or kchatrys appear'd, but tho' they are a noble tribe, they are yet inferior to the bramins. Sin began at this time to ſpread itſelf in the world, and men liv'd no longer than three hundred years, neither was their ſtature ſo large as in the former age.

The third age laſted eight millions and ſixty-four thouſand years. In this, vice increaſed greatly, virtue began to diſappear, and people liv'd no longer than two hundred years.

In the fourth age, or that wherein we live, the life of man is diminiſh'd by three fourths, and vice has taken the place of virtue, which is almoſt baniſh'd out of the world. They pretend that four

million

million twenty-ſeven thouſand two hundred and ſeventy-five years of this age are elaps'd, and what is ſtill more extravagant, their books determine the duration of this age, and ſpecify the time when the world is to end.

They are very well vers'd in the practical branches of arithmetic, which they learn from their infancy, and without the aſſiſtance of the pen, ſince by the ſingle force of genius, they work all accounts on their fingers, but have ſome mechanical method, which ſerves them as a rule for their manner of calculating.

As for aſtronomy, the bramins have the tables of the ancient aſtronomers, for calculating eclipſes, and know how to make uſe of them. Their predictions are juſt, except in a few minutes which they ſeem to be ignorant of, becauſe they are not mention'd in their books, which treat of the eclipſes of the ſun and moon. When they ſpeak of theſe things, they make no mention of minutes, but only a half of a gari, a fourth or an eight of a gari. Now a gari is one of their hours, which is much ſhorter than ours, ſince it is no more than twenty-two minutes, and about forty-three ſeconds.

Tho' they know the uſe of theſe tables, and predict eclipſes, yet we have no reaſon to believe that they are very ſkilful in this ſcience. The whole conſiſts merely in mechanical, and ſome few arithmetical operations: They are intirely ignorant of the theory, and know nothing of the relations and connections of theſe things with each other. There is always ſome bramin, who applies himſelf to know the uſe of theſe tables, and teaches it afterwards to his children; ſo that by a kind of tradition theſe tables have paſs'd from father to ſon, and their uſe has been preſerv'd. They look upon the day of an eclipſe, as a day of perfect indulgence;

for

for they believe that by washing themselves in the sea on that day, they are purified from all their sins.

As they have but a false system of the heavens and planets, they maintain the most terrible extravagances concerning the motion of the sun and planets. They affirm, for instance, that the moon is above the sun, and that the sun after having enlightened our hemisphere, goes in the night time to hide himself behind a mountain. They admit of nine planets, taking the two nodes of ascension and descension to be real planets, which for that reason they call ragou and kedou. Besides, they cannot be persuaded that the earth is round, but ascribe to it any whimsical figure they have a mind.

They however acknowledge the twelve signs of the zodiac, and in their own language give them the same names that we do. But the manner in which they divide the zodiac, and the signs which compose it, deserves on this occasion to be related.

They divide that part of the heavens which corresponds to the zodiac, into twenty-seven constellations, each of which is composed of a certain number of stars, which like us, they name after some animal, or some inanimate object. They compose these constellations of the wrecks of our signs, and of some other stars adjacent to them. The first of their constellations begins at the sign Aries or the Ram, and includes one or two of its stars, together with some in the neighbourhood. They call it Achonini, which in their language signifies a horse, because they imagine that it resembles the figure of that animal. The second is that near the sign Taurus or the Bull, and is called Barany, because they pretend that it is of the figure of an elephant; and so of the others.

Every sign includes two of these constellations and the fourth part of another, which make just twenty-seven in the whole extent of the zodiac,

or

or of the twelve ſigns. They ſubdivide each of theſe conſtellations into four equal parts, each of which is denominated by a word of only one ſyllable, ſo that the whole conſtellation is called by a whimſical name of four ſyllables, which ſignifies nothing, and only expreſſes the four equal parts.

They alſo divide each ſign into nine fourths of a conſtellation, which are ſo many of their degrees, and are equivalent to three of ours, and twenty minutes more. In a word, according to theſe principles, they divide the zodiac into a hundred and eight of their degrees; ſo that when they want to determine the place of the ſun, they firſt name the ſign, then the conſtellation, and laſtly the degree or part of the conſtellation to which the ſun correſponds. If it is the firſt part they uſe the firſt ſyllable, if the ſecond they uſe the ſecond ſyllable, and ſo of the reſt.

CHAP. VIII.

Of the temple of Iſis. Deſcription of the grottos of the lower Thebaide; of the celebrated city of Antinoe; of the pillar of Alexander Severus; of the lake of Mœris or Charon; of a ſacrifice offered to the ſun; of Sphinx; of the cataracts; of the labyrinth; of the famous well of Joſeph; of the palace of Achemounain.

The temple of Iſis.

IN the city of Bhabeit, which in the Arabic ſignifies the houſe of beauty, we ſee the remains of one of the moſt beautiful, large, and ancient temples of Egypt, all the ſtones of which are of an enormous length and thickneſs. The whole of them

them are granate, and adorned for the moſt part with ſculptures which in demi-relievos repreſent men, women, and various kinds of hieroglyphics. Several of theſe ſtones have on them the figure of a man ſtanding, having a long and pointed bonnet on his head, holding a goblet in each hand, and preſenting them to three or four women, who are alſo ſtanding behind each other. The women have a javelin in one hand, and a ſhort baton in the other, and on their heads a bowl between two long and ſlender horns. Other ſtones are adorned with various hieroglyphical images of birds, fiſhes, and terreſtrial animals. A pillar of beautiful granate very high and maſſy, with four notches at its top in the four faces, ſeems to have been built to ſupport the arches and vaults of this vaſt edifice. Every face of the pillar preſents the head of a woman cut larger than nature, and theſe heads have ſuffered no injury either from time, the ſun, or the Arabians.

Herodotus, and all the ancients, mention a temple built in the middle of Delta, in the city of Buſiris, conſecrated to the goddeſs Iſis, wife to Oſiris, ſo much reſpected by the Egyptians. It ſeems more than probable that this temple at Bhabeit was the temple of the goddeſs Iſis, and that the city of which Herodotus ſpeaks, is Bhabeit, ſituated in the middle of Delta near Sebennythus or Sammanoud. This opinion is ſo much the more credible, becauſe in all the reſt of the iſland, there were never any marks, great or ſmall, found of a ſtone or marble monument, which could belong to any other divinities than the goddeſs Iſis.

The ruins of the temple of this goddeſs are about a thouſand paces in circumference. They are about a league from the Nile, about two or three from Sammanoud, and from the great Mehale towards the north, about twenty-five or thirty

leagues from Cairo. In theſe ruins we find neither bricks nor mortar, nor cement nor plaiſter, nor common ſtone, but only large maſſes of granate marble.

The grottos of the lower Thebaide.

The grottos of the lower Thebaide begin at Soudai. The proſpect formed by the arrangement and whimſical apertures of theſe grottos, the immenſe breadth of the Nile, which without interruption joins the two chains of mountains which bound Egypt on the eaſt and weſt, the multitude of veſſels with ſails or oars, with which this river is covered, the prodigious multitudes of cities and hamlets which form different towns, the foreſts of Egyptian thorn, ſycamores, and palm-trees, which ſpread their verdure on the water, preſent a charming proſpect; ſo that it is not ſurpriſing that the Romans had the curioſity to travel into Egypt, to enjoy the pleaſure of ſeeing all theſe pictures, with which nature, more ſkilful than the fineſt painter in the world, has adorned theſe parts.

Theſe grottos extend to Manſelouth on the ſame ſide, that is, on the eaſt of the Nile, where we ſee nothing but a ſandy field, except in ſome places where there are habitations. It is only half a league from the foot of the mountain to the Nile; but the lands on the weſt of this river are very fruitful, and extend five or ſix leagues towards the mountains which ſurround them.

The grottos of which we ſpeak, take up about fifteen or twenty leagues. They are dug in the mountain, on the eaſt of the Nile, and facing that river which waſhes the foot of the mountain. On the firſt ſight of theſe grottos, we readily perceive, that they have at firſt been a ſtony part of the mountain;

tain; that people have afterwards taken ſtones from it for building the adjacent towns, pyramids, and other grand edifices. The ſtones taken from theſe quarries, have left large dark and deep apartments, which form a kind of labyrinth, without any order or ſymmetry, tho' the vaults of theſe deep and unequal cavities are ſupported at proper diſtances by pillars, which the workmen have left for that purpoſe.

Nothing more reſembles quarries, than theſe grottos, which have no doubt been ſuch originally.

In a word, Herodotus informs us, that king Cleophas employed a hundred thouſand men for ten years to open quarries in the mountain on the eaſt of the Nile, and to tranſport the ſtones of them to the other ſide of the river; that for the ten ſubſequent years, the ſame hundred thouſand men were employed in building a pyramid of theſe ſtones, which were white and tender when they came firſt out of the quarry, but gradually became hard by the air, and aſſumed a browniſh colour.

In the middle of theſe quarries is a ſmall temple adorned with hieroglyphical paintings, which renders it very agreeable to the eye.

This temple is of a ſquare figure, about four or five fathoms long, ſomewhat leſs in breadth, and ſtill leſs in height. The roof, the walls, the inſide and the outſide, are painted with the moſt ſweet and ſtriking colours, and the outſides of the walls have till now preſerved intire figures, with almoſt all their features, and all the vivacity of colouring.

On the right ſide of the door, we ſee a man ſtanding with a cane in each hand, ſupported by a crocodile, and having a young woman near him with a cane in her hand.

On the left ſide of the door, we alſo ſee a man ſtanding and ſupported by a crocodile, holding a

ſword

ſword in his right, and a lighted torch in his left hand. In the inſide of the temple, flowers of all colours, inſtruments of different arts, and other groteſque and emblematical figures are painted. On the other ſide is a fowling, in which all the birds of the Nile are taken at one hale of the net, and a fiſhing, in which all the fiſh of that river are caught in one net.

At the bottom of the temple they have made a pretty deep nich in the wall ſix or ſeven feet high, four in breadth, and adorned like the reſt.

The hieroglyphical paintings of this temple are a new proof of the antiquity of theſe quarries; for the Greeks and Perſians who invaded Egypt and were enemies to all theſe figures, could not have been the authors of them.

In theſe quarries we obſerve other places deſtined for prayer among the ancient Egyptians, and others, for the burial of the dead. Theſe are cavities in the thickneſs of the rock ſix feet long and two feet broad, which is preciſely the meaſure of a coffin. To find theſe coffins we muſt ſometimes deſcend into a pit, which is not very deep, and which has holes on each ſide for the conveniency of thoſe who deſcend into it. The bottom of this pit terminates in a kind of ſquare alley made in the rock, and conſequently is very dark. We eaſily obſerve a perfect conformity between the pits of theſe quarries, and thoſe found in the pyramids and burying places, where the mummies are kept. 'Twas from theſe quarries opened by the firſt Pharaohs to build habitations for the living, and ſepulchres for the dead, that the ſucceſſors of Alexander, and after them the Romans, took the prodigious quantity of ſtones neceſſary for the eſtabliſhment of their colonies.

Theſe dark caverns, which afterwards ſerved as a retreat to an infinite number of devotees, are divid-

ed into different cells, which are very ſmall, dug in the body of the rock, and have their doors and windows only a foot ſquare. We here and there find croſſes, images, oratories, and other marks of the piety and devotion of theſe hermits.

Of the famous city of Antinoé.

Towards the north, between the Nile and the mountain which contains the grottos, we on a plain of ſand ſee the ruins of two cities adjacent to each other. The one ſeems to have been the ſuburbs of the other, is about two miles in circumference, and only contains the remains of very common ruins. The other, which is twice as large, at firſt preſents us with public edifices of a royal magnificence; for they were the work of the emperor Adrian.

Hiſtorians acquaint us with the fooliſh paſſion which that prince had for the young Antinous, and which diſcovered itſelf exceſſively during the life of that favourite, but ſtill more than ever after his death. He died in a voyage which Adrian made to Egypt. Adrian's grief on this occaſion made him invent every thing within his authority and power, to immortaliſe the name of his Antinous. He built and conſecrated temples to him, and inſtituted games in his honour. The Greeks, in order to humour him, affirm'd, that Antinous had delivered oracles, which were known to be ſecretly compoſed by Adrian himſelf. This prince afterwards ordered the ceremonies of his deification to be celebrated with great pomp and magnificence. Not content with this, he built a ſmall, but magnificent city, on the borders of the Nile, near the place where it is pretended that Antinous died, and gave it the name of Antinoé, or Antinopolis.

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This city is ſquare, and only about two thouſand common paces in diameter. Two large and long ſtreets, which croſs each other in the middle, and go from one extremity of the city to the other, make the figure of it. Theſe two croſs ſtreets are eighteen paces broad, or forty-five feet, and lead to the four large gates of the city. Beſides theſe two large ſtreets, which divide it into four equal parts, there are ſeveral other croſs ſtreets, narrower, but equally long, all parallel and placed at proper diſtances, that the houſes might enjoy the freer air. This may be eaſily known by the remains of this city.

The two large ſtreets, and the other croſs ones, had on each ſide a ſmall gallery or portico, five or ſix feet broad, and as long as the whole ſtreet. Theſe ſmall galleries were arched, and their arches were ſupported on one ſide by ſtone pillars of the corinthian order, very elegantly cut, and on the other by the roofs of the houſes built for that purpoſe.

The arch of the galleries of the two great ſtreets was ſupported by more than a thouſand pillars in the ſame line, which muſt certainly form a ſpectacle no leſs agreeable than magnificent.

This city was a continued periſtyle; whence we may judge, that the emperor Adrian had the conveniency of the citizens as much in view, as the magnificence of the monument he intended to leave to poſterity; for by means of theſe galleries which adorned all the ſtreets, a perſon could walk thro' all the quarters of the city, without being expoſed to the ſcorching heat of the ſun, or the other injuries of the air.

Of all theſe arches, and of the prodigious number of pillars which ſupported them, there only remain pieces here and there, which ſerve as teſtimonies of what they formerly were.

As for the four great gates of the city, thoſe toward the north and eaſt are ſo ruin'd, as not to be diſtinguiſhed by their forms. But the two others towards the ſouth and weſt are entire.

The gate towards the ſouth is a kind of triumphal arch, which has three ports arched, which ſerve as three paſſages. That in the middle is about twenty-eight feet broad, and forty high. It was ſhut by two large beams of wood covered with iron, which were afterwards carried to Cairo for an arch called Bab-Ezzouaile near the palace of the grand provoſt. The two gates at the ſides of the large one, are about twenty-four feet high and ten or twelve broad. They have over them a ſquare aperture, ſmaller than the gates themſelves.

The breadth of this ſtructure is about ſixty-ſix feet, its thickneſs fifteen or twenty, and its height forty-eight. The two fronts are enriched with eight corinthian pilaſters in bas-relief, and fluted from the middle to their baſe. The projection of the angles and of their chapiters is ſo great, that it has given occaſion to the Moors to call this gate Abou-elqueroum, that is, the father of horns.

Oppoſite to theſe eight pilaſters, and five or ſix feet from them, eight corinthian pillars of white ſtone had been erected, and their ſhafts were four feet long. Every ſhaft conſiſted of five equal pieces, which were fluted from the baſe to the middle. Time has ſpared two of the pillars which look to the city, but the other two are more than half deſtroyed. As for thoſe which looked to the country, the ruins of them are not ſo much as to be ſeen.

The gate to the weſt is as entire as that to the ſouth, but is much more maſſy, and in a different taſte. It has alſo three ports, or large arched paſſages. That in the middle is ſixteen feet broad, and about twenty high. The two others are by one half

half leſs in breadth and elevation. There are alſo above theſe three arched ports, three large ſquare apertures, which form a kind of platform. That in the middle is much larger than the other two. We aſcend to them by two flights of ſtairs of about fifty ſteps, each made in the thickneſs of the walls on each ſide. The whole of this monument is about a hundred and fifty feet in front, thirty-five broad, and forty-five high. The inhabitants of the country call it Qualaa, which ſignifies a caſtle, becauſe it is a ſolid building.

Some paces from this great gate of the city on the weſt, we find a ſuperb portal, which is the entry to a court thirty or forty paces ſquare, ſurrounded with high, ſtrong, and notched walls, together with a ſtair cut in the wall at the ſide of the portal. This portal ſeems to have been built for a body of guards.

The Arabians give this portal and the great tower, the ſame name which they give to the palace of Achemounain, which is Melab-elbenat, that is, the houſe of pleaſure for the princeſſes.

The magnificence of Adrian in behalf of his favourite Antinous, was not confined to theſe four great gates, and all the galleries of the ſtreets abovementioned, ſince we alſo ſee the ruins of ſeveral palaces and temples in different quarters of the city. 'Tis not now poſſible to judge what their ſtructure was, ſince they are at preſent only piles of ſtones and pillars of all ſorts of marble.

A hundred paces from the great gate on the weſt, we ſee fourteen pillars of marble ſtill ſtanding, and a little farther, four other pillars of porphyry. Such of them as time had ſpared, have been deſtroyed by the Turks, who carried off pillars and large pieces of well wrought marble to adorn their moſques.

The pillar of Alexander Severus.

In the great ſtreet which runs from the ſouth to the north of the city Antinoé, there is a place where this great ſtreet is croſſed by another ſmaller one, which goes from eaſt to weſt. At the four corners of this place, there were formerly four large ſtone pillars of the corinthian order; of theſe four there now remains but one, with the three pedeſtals of the others. The pillar which ſtill remains, is four feet in diameter; its ſhaft conſiſts of five pieces. The firſt and next to the baſe is three feet and a half high, and ſurrounded with a foliage of oak, which gives it a ſurpriſing grace. The four other pieces are ſeven feet each in length. Above the chapiter is a ſquare ſtone three feet high, and two broad. This ſtone ſerved as a ſupport to a ſtatue, which was upon it; the pedeſtal is eleven feet high, and compoſed of eight layers of ſtone. On the fourth, fifth, and ſixth ſtones, there is a greek inſcription of thirteen lines, but time, or the Arabians, have effaced more than the half of it. The following is a tranſlation of what remains.

" For the proſperity. To the emperor Cæſar " Marcus Aurelius Severus Alexander, the pious, " the happy——————Aurelius being prefect of the " new Greeks of Antinoé ——— and Appollonius " ——upon theſe monuments Cajus Chremes.

There are four remarks to be made upon theſe inſcriptions.

The firſt is, that the ſame inſcription had been cut on the four pedeſtals, whence we muſt conclude that theſe four pillars had been erected in honour of Alexander

Alexander Severus, ſince his name is directly cut upon them.

The ſecond is, that according to all appearances the word Tinoeoon has been mutilated, and that we ought to add the two initial letters An, which make up Antinoeoon.

The third is, that the four pillars, placed in one of the great ſtreets of the city Antinoé, have been carried off after one of the victories of Alexander Severus, perhaps after that which he gained in perſon over Artaxerxes king of the Perſians, in the year of Chriſt 233. The branches of oak, which ſurround the foot of the pillar, ſeem to be a ſymbol of his triumph.

The names of Aurelius, Appollonius, and Caius Chremes, expreſſed in the inſcription, are the names of magiſtrates of the city, and of the architect, or of an officer of the emperor, who were all concerned in the conſtruction of that monument in honour of their maſter.

The laſt reflection is, that in this inſcription the inhabitants of Antinoé are called the new Greeks. The reaſon of this is, that in 175, Adrian having been initiated in the myſteries of Ceres Eleuſine at Athens, had brought from it, or ſome other city of Greece, prieſts and miniſters, to ſerve in the temples which in his new colony he had conſecrated to the memory of Antinous.

This celebrated city is placed fifty-two leagues from Cairo, and three from Medavi, to the north-eaſt, upon the eaſt ſide of the Nile.

The lake of Mœris, or of Charon.

Diodorus Siculus relates, that the lake of Mœris was formerly dug by the orders of an ancient king of Egypt called Mœris. Thoſe of the country, who

pretend to a knowledge in antiquity, ſay, that the ancient Egyptians carried their dead bodies, with great ceremony, to the edge of this lake; that the company being arrived there, one of the friends of the family made an encomium on the deceaſed; that after this, the women paid for weeping, redoubled their cries and lamentations; that theſe ceremonies being over, they put the body into a boat, conveyed it over the lake, and went to bury it in an adjacent ground, appropriated to that purpoſe. They add, that the boat-men of this boat were called Charon, and that people gave them a little money for their paſſage. Theſe are the fabulous ideas which have paſſed from the Egyptians to the Phœnicians; from the Phœnicians to the Greeks, and from them into Italy, where the Italians have not only adopted, but even enriched them with new ſtrokes of imagination. They are however obliged to confeſs, that they did not ſpeak, as they have ſince done, of their ſulphureous lakes, which birds durſt not fly over; of their gulfs which vomit up whirling ſtreams of fire and ſmoke, and of their elyſian fields in the delicious plains of Bayæ, till after they had learnt what the Egyptians ſaid before them of their lake Mœris, of the boat of Charon, and of the ſouls which are ferried over to hell.

The authors who have ſpoke of this lake, contradict each other. Mr. Boſſuet gives it a hundred and eighty leagues in circumference. He has adhered to the opinion of Pliny and Mutianus, who are in an error. Pomponius Mela gives it only a hundred and ſix, and 'tis inconteſtably evident that this lake is no more than twenty-five leagues long, and ſixty or thereabouts in circumference. This has been confirmed by recent obſervations made on the coaſts of this lake, and repeated with a great deal of care and exactneſs.

The ſacrifice offered to the ſun.

In the neighbourhood of Touna near the ruins of the city Babain, which lie to the ſouth of Abouſir, we find a long ſandy plain, which leads to a very ſingular monument which ought to be viewed with attention.

It is a ſacrifice offered to the ſun, and is repreſented in demi-relief on a large rock, whoſe hardneſs has defended this work from time, but could not reſiſt the irons with which the Arabians uſed to deſtroy what we ſee defective in the repreſentation of this ſacrifice.

The rock which repreſents this ſacrifice, is part of a larger one ſituated in the middle of a mountain. A great deal of time and hard labour muſt have been neceſſary to make in this rock an aperture five or ſix feet deep, about fifty broad, and as many high. In this vaſt nich cut into the rock, all the figures which accompany this ſacrifice of the ſun are included.

We firſt ſee a ſun fifteen or twenty feet in diameter, and ſurrounded with an infinity of rays. Two prieſts of the natural height, having their heads covered with long pointed bonnets, ſtretch forth their hands towards this object of their adoration. The extremities of their fingers touch the extremities of the rays of the ſun. Two little boys, with their heads covered in the ſame manner with the prieſts, ſtand at their ſide, and preſent to each of them two large goblets full of liquor. Under the ſun are three ſlaughtered lambs laid on three funeral piles, each compoſed of ten pieces of wood. At the foot of the funeral piles, are ſeven pitchers with handles; on the other ſide of the ſun, oppoſite to that where the prieſts ſtand, there are two women

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and two girls in full relief, only fixed to the rock by their feet, and a little by their backs, where we ſee the marks of the hammers which have ſtruck off their heads. Behind the two little boys there is a kind of frame full of hieroglyphical pieces, but there are ſome larger ones engraved on other parts of the notch.

The ſphinx.

Two or three hundred paces from the great pyramid, and almoſt oppoſite to old Cairo, on the eaſt near the edge of the Nile, we ſee the head of the famous ſphinx, mentioned by ſo many ancient authors; the reſt of the body is buried under the ſand. To judge of its bulk by what we ſee of its head, it muſt have been of an enormous ſize. Pliny ſays, that the head of this monſter is twelve feet in circumference, forty feet long, and a hundred and ſeventy-two feet from the crown of the head to the belly. 'Tis thought, adds the ſame author, that king Amaſis was buried there.

It has been fabulouſly reported, that oracles were pronounced by this monſtrous figure, which was the rural deity of the inhabitants; but theſe oracles were the fraudulent inventions of their prieſts, who, having dug in the earth a canal which communicated with the belly and head of this deity, found the means of entering into his body, and with a ſepulchral voice pronouncing myſterious words to travellers who came to conſult the oracle.

The cataracts of the Nile.

The Egyptians have in all ages had cataracts, eſpecially the laſt, which ſeparates Nubia from Egypt. Each cataract is a heap of high rocks, over which

which the Nile flows in form of caſcades. It would be raſh to attempt to make boats paſs them, ſo that the ſailing the Nile is quite impracticable, till it reaches Egypt; for there are ſeven of theſe cataracts in the road from Egypt to the ſource of the Nile.

'Tis not to be doubted, but the Nile diſembogues itſelf into the Mediterranean by ſeven mouths. The ancients called them Peluſiacum, Taniticum, Menedeſium, Pathmeticum, Sebennetycum, Bolbitinicum and Canopicum. This is the reaſon why Virgil, when ſpeaking of the river Nile, gives it the epithet Septem-geminus: "* Et ſeptemgemini turbant "trepida oſtia Nili," and Ovid that of Septemfluvius: "† Perque papyriferi ſeptemflua flumina Nili."

Ptolomy makes other two mouths, one of which he calls Peneplimi, and the other Dioclas. Pliny mentions four without naming them. Strabo and Diodorus ſay in general, that there were ſeveral of them. None of theſe authors however contradict each other, they only ſpeak of the mouths added to the ſeven which were natural to the Nile. Ptolomy explains himſelf clearly, ſince he calls them falſe mouths, to diſtinguiſh them from the true diſembogueements.

Theſe ſeven true diſembogueements ſtill ſubſiſt, but their names are chang'd, and in ſome of them the water does not flow ſo conſtantly and copiouſly as it did formerly.

The mouth called Peluſiacum, is at preſent that of Thiné, at the end of the lake Mantalé. Of this no other proof is neceſſary, than the terms themſelves. In a word, Pelouſion in greek, and Thiné in arabic, ſignify both dirt or clay. But there is another proof of this, which ſeems demonſtrative. According to Diodorus and Strabo, there were a thouſand

* They ruffle the entrance of the ſeven-mouth'd Nile.
† Thro' the ſeven branches of the reed-producing Nile.

thouſand three hundred ſtadia, that is almoſt fifty-four leagues, between the Peluſiac and Canopic mouths of the Nile. Now Thiné is preciſely fifty-four leagues from Madia, which is the Canopic mouth of the ancients: Thiné is therefore the Peluſiac diſemboguement.

The Tanic or Tanitic mouth, ſo called from the city Tanis, is the Eummeſſarege mouth near San, which is the ancient city of Tanis.

The city Mendes had alſo given its name to the Mendeſian mouth. Mendes was in the province of which Themuis, at preſent Themei, was the capital. Conſequently the diſemboguement of Dibe, which ſome people of the Mediterranean call Peſquiere, is the Mendes of the ancients; for this mouth is not far from Themei.

There is no difficulty with reſpect to the Pathmetic or Phamitic, which Herodotus calls the Bucolic mouth. Every one grants, that this is the mouth of Damiette, ſince it is certain, that the Bogas, in which the Damiette is, was the Pathmetic mouth of the ancients.

The ſame may be ſaid of the Sebennytic and Bolbitic mouths. The one is the diſemboguement of Brullos; at the end of the lake Brullos, there is a canal which communicates with the ſea, and which the ancients called the Sebennytic mouth from the city of Sebennythus, at preſent Samarinoud. The other is the mouth of Roſette, that is of the ancient city of Bolbitina. Strabo has ſo diſtinctly marked the diſtance from the Pharos of Alexandria to the Canopic gate, that it ſeems to agree only to the diſemboguement now called Madia. According to this author, there were 150 ſtadia, or ſix leagues and two thirds of a league, between the one and the other. This is the diſtance which the modern Egyptians made between Madia and the Pharos of Alexandria. Beſides, the Canopic gate had taken its

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name from the city Canopé, from which it was not far diſtant. Now the city Abouquir is the ancient Canopé, and the diſemboguement next to Abouquir is certainly Madia.

This knowledge of the ſeven ancient mouths of the Nile, is of great uſe to explain the paſſage of Ptolomy, where that author mentions its ſeven mouths. He ſpeaks of the diſemboguements of Aſchtom-jamaſſe, between Brullos and Damiette, and of that which was to the weſt of Aſchtom, but which is now entirely filled up with ſand. The rocks which form the cataracts are inhabited by ſome Nubians, who are blacks.

Not far from the cataracts and Syenné, is the quarry of granate, where theſe curious ſtones have been dug, which were the rich ornaments of the palaces and temples of Egypt, and which have been tranſported to Rome, whoſe principal beauty they conſtitute.

On the ſame road, we read four greek inſcriptions; the firſt at Elephantine, which is on black marble, in the ruins of the temple Knuplis; the ſecond at Phile, found on an obeliſk of granate, at the head of the temple of Iſis; the third is in the temple of the god Pan, at Panapolis; and the fourth is at Ombos, in the temple of Apollo. At Ombos, Phile, and the greater Apollonopolis, we ſee temples ſtill entire. The gates of theſe cities are of a ſurpriſing elevation and beauty. They are adorned with gigantic ſculptures, fifteen or twenty feet high; and flank'd with large towers, which beſpeak a grand and magnificent city. The ſtones of theſe edifices are about twenty, and ſome of them twenty-ſeven feet long. Their breadth is proportioned to their length. Theſe ſtones have no need of cement, nor any other matter to join them. They are cut with ſo much art that they join into each other, and by their

their poſition acquire a ſolidity, which has enabled them hitherto to reſiſt all the injuries of time.

The labyrinth.

Near the lake of Mœris or Charon, are the remains of that famous labyrinth, which has been the admiration of paſt ages, and which ſeveral kings of Egypt had been concerned in building. Herodotus pretends, that the foundation of it was laid two thouſand years before the ſiege of Troy.

Pliny gives a magnificent deſcription of this famous monument of the Egyptians. It included, ſays he, an immenſe ſpace divided by walls into ſeveral apartments ſeparated from each other, and every one of which contained large arched halls. It had more than three hundred chambers high and low, together with ſeveral porticos, adorned with various ſculptures, which repreſented the Egyptian deities. Theſe vaſt buildings communicated with each other, by certain paſſages which run between them.

Herodotus and Pliny add, that this multitude of apartments, which communicated without confuſion, and of which it was difficult to find the entry, or the way out, form'd what they then called the labyrinth. The deplorable condition, to which time has reduced this magnificent edifice, puts it out of our power to know whether the deſcription given by theſe two illuſtrious authors is genuine.

The well of Joſeph.

In the caſtle of Cairo, we find the famous well, called Joſeph's well. 'Tis certain that the building of it has taken up an incredible time. Its depth is, as it were, divided into two parts. From the top

to the middle we deſcend by ſtairs which go round the pit, and are cut in the ſtone. Theſe ſtairs were made for oxen to go down. At the bottom of this firſt part, we find a platform, correſponding to the ſuperior part.

The oxen labour on this platform, to raiſe water by means of a wheel and long cords, to which earthen veſſels are fixed. Theſe veſſels fill and empty themſelves, by turning the wheel about. The water is drawn at two different times, by two wheels one above another, and at ſome diſtance. The undermoſt pours the water into the firſt receiver, whence the ſuperior wheel raiſes it to the top of the well. Four oxen, and often ſix, are employ'd in this labour. This water, which is a little brackiſh, is only uſed for cattle to drink, and for the different uſes of families. Joſeph's well is the work of the Babylonians. As they were inur'd to fatigue, and under Ninus and Semiramis, having conceived a particular liking to the marvellous, they were willing to ſignalize themſelves by ſo bold an attempt.

The Palace of Achemounain.

Achemounain, ſituated two leagues from Mellavi to the north weſt, is at preſent no more than a borough. But the vaſt ruins of a great number of palaces, whoſe marbles and pillars of granate are ſtill to be ſeen, ſufficiently denote its ancient ſplendor. We cannot in particular help admiring a ſuperb portico, conſiſting of twelve pillars: The work is magnificent, delicate, and ſo intire, that tho' it was built in the reigns of the Pharaohs, and before the conqueſts of Cambyſes king of the Perſians, yet it looks as if the workmen had juſt finiſh'd it. The pillars are ſeven feet and an half in diameter, and about ſeven or eight times as high. They are not of any

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of our five orders of architecture, the invention of which was poſterior to the building of theſe pillars. They are properly twelve maſſy ſtone pillars, which ſupport a long and ſimple cieling. The firſt, which reſts on a baſe half ſunk in the ground, is cover'd with engrav'd hieroglyphics. Among theſe we diſcover, near the baſe, the figure of a pyramid with its gate open. The ſecond and third pillars are fluted, and painted red and blue. The head of each pillar terminates in a ſimple cord without a chapiter, and all of them together ſupport twenty long ſquare ſtones, one half of which makes the under part of the platform. Two of theſe ſtones, much thicker and longer than the reſt, form a kind of ſquare frontiſpiece in the middle of the portico. There are four paces between each column, except in the middle between the third and the fourth, where there are ſix. The diſtance between the two rows, which conſiſt of ſix pillars each, is alſo four paces; ſo that taking in the diameters of the pillars, and interſtices between them, the portico is forty paces long, and ten broad. All round it there is a friſe adorn'd with rich baſs-reliefs of myſterious hieroglyphics. Theſe conſiſt of terreſtrial animals, inſects, birds of the Nile, obeliſks, pyramids, and men gravely placed upon ſeats. Before each of theſe a perſon ſtands preſenting them with ſomething, which is hardly known. 'Tis probable that they are the kings, to whom their miniſters preſent petitions. There are more than fifty of theſe human figures on the two fronts of the friſe. The relief is every where very genteel, and well preſerved. The under part of the architecture, all along the colonade, is of a bright and ſparkling gold colour. To crown ſo beautiful a deſign, they have repreſented the firmament on the cieling. The ſtars cannot be better grav'd, nor the azure appear more freſh and lively.

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This work is very ancient, and pleaſes by its magnificent ſimplicity. The Greeks and Romans, who have poſſeſs'd Egypt, have not been the inventors of hieroglyphics, ſince they hardly underſtood them. Herodotus, who liv'd more than a hundred years before Alexander the great, when in his ſecond book deſcribing his voyage into Egypt, ſpeaks of theſe myſterious characters as invented in ages ſo remote, that their antiquity had render'd them at that time unintelligible. Cambyſes, king of Perſia, and his ſucceſſors, having conquer'd Egypt, could not ſuffer their new ſubjects to adore water as a deity, while their new maſters ador'd fire. They ſo far declared againſt the divinity and religion of the Egyptians, and all ſorts of ſymbolical images, as to exterminate from the kingdom the prieſts who had the knowledge of theſe images, which were odious to them. Whence we may conclude, with ſome probability, that the portico we have deſcrib'd, enrich'd with ſo many hieroglyphical figures, is more ancient than the Romans, the Greeks, and the ancient Perſians.

CHAP. IX.

Of the religion and morality of the Chineſe; of their phyſics and government; character and genius of their language, and of their ancient books; of the antiquity of the Chineſe nation.

THE religion of China is all contain'd in the king. As for fundamental doctrines, we there find the principles of the law of nature, which the ancient Chineſe received from the children of Noah.

They teach the people to know and to adore a ſovereign being. The emperor is at once king and prieſt, as the patriarchs were before the written law. It is the buſineſs of the emperor to offer a ſacrifice for his people at a certain ſeaſon of the year. 'Tis alſo his buſineſs to eſtabliſh the ceremonies, and to judge of the doctrine. Properly ſpeaking, this alone can be called the religion of China. All the other ſects ſpread up and down the empire are look'd upon as foreign, falſe, and pernicious, and for that reaſon are only barely tolerated. The chriſtian religion alone was authoriſed by a public edict, but was afterwards proſcrib'd.

'Tis therefore falſe that the Chineſe are atheiſts, as an injudicious critic has advanced, and that they have no knowledge of the ſupreme being. Tho' there is no word in the Chineſe language for God, yet it does not hence follow that the Chineſe do not know and adore a ſupreme being. They ſay of him, that he is Tſee aſe yeou ens, the being of himſelf; and that he is tou yeou, totus ens, all being.

We with the ſcriptures ſay, that God is one, ſimple, uncompounded, unchangeable, intelligent, good, and merciful being; that he is juſt and wiſe; that he has produc'd all things, takes care of all things; that he ſees and knows all things; that he puniſhes and rewards all rational beings; that he is the truth, the life, the king, the father, and the maſter who enlightens our dark minds. Now all theſe attributes are clearly ſpecified in the ancient books of China which treat of religion.

'Tis alſo falſe, as the ſame critic advances, that the Chineſe are perſuaded that the ſoul dies with the body, and that they groſly imagine that the ſpirit of Confucius, and thoſe of their anceſtors, come to repoſe themſelves upon ſeats or benches. How can

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be that theſe ſouls ſhould thus come to repoſe themſelves, if they do not ſubſiſt after death? It belongs to this critic to reconcile theſe contradictions.

The ſame critic (the abbe R—) is alſo miſtaken when he ſays, that the religion of China came from the Indies, and that Fohi, who reign'd there more than a thouſand years before Chriſt, is the Indian idol Foe, which was not known in China till ſixty-five years after the coming of Chriſt.

This critic taking the Chineſe for atheiſts, concludes that their morality muſt be deteſtable. But their morality alone is ſufficient to prove that they are not atheiſts.

He who governs himſelf, ſays ſaint Dionyſius, can alſo govern others; he governs his family, and governing his family he governs the city, and at laſt the whole nation. The Chineſe text ſays the ſame thing. It makes the order eſtabliſhed in a perſon's heart paſs to his family, thence to the city, and thence to the whole kingdom. The Chineſe morality propoſes no other end than the perfection of the empire, but deſires that the individuals would begin with perfecting themſelves. Thus we find the moſt pure and refin'd precepts of morality in all their books. But let us proceed to their phyſics.

Theſe are not certainly ſo bad as the abbe R— pretends; for it is as good ſenſe to ſay that the reaſon of ſuch an effect is too much of yen, or too much of yang, as the Chineſe ſay, as it is to ſay with the famous Decartes, that it proceeds from too much ramous or too much ſubtile matter.

But where has this critic found his egg of Pouankeu? He ought to have conſider'd, that the Egyptians deſiring to expreſs that the chief of their gods call'd Knuph, had produc'd the world by his word, repreſented him with an egg coming out of

his mouth; he would find ſome profound ſenſe in this emblem; but in the Chineſe it is an iroquoiſe idea. "Theſe ſavages alſo ſay (continues the ſame "author) that formerly, near the lake of Hurons, "an egg fell from heaven, that in falling it was "broken, and that from the white, men were "produc'd, and from the yolk, beavers." We indeed read in the Chineſe books, that the univerſe reſembles an egg, that the yolk, which is in the center, and floats in the white, is the earth, or rather the whole planetary orb, whoſe colour is yellow on account of the ſun, who is, as it were, the king of it; and that the white is the fluid element, which reaches from the ſurface of the earth to the cock, the ſymbol of the higheſt heavens. But as for the egg of Pouan-kou, it is not ſo much as mentioned by any Chineſe author.

The laſt criticiſms of the abbe R—, are upon the Chineſe government. One would think that a government with has ſubſiſted ſo many years in the ſame form might have eſcaped this critic. He proves what he advances from this, that the mandarins govern the people ill; whence he concludes, that the laws of the Chineſe government are good for nothing. Confucius reaſon'd much more juſtly when he ſaid, If a man behaves ill, is the law to be blam'd for it? Would it be reaſonable to condemn chriſtianity becauſe there are chriſtians who lead wicked lives.

The Chineſe government is perfectly monarchical, and requires ſo abſolute a dependance between the different powers who govern the ſtate, that nothing would be comparable to ſo fine an order, if the Chineſe, inſtead of following the dictates of their paſſions, would conform themſelves to the wiſe laws preſcribed by their books. The governors of the

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cities may indeed be called kings, ſince the meaneſt of theſe mandarins is as it were king, in the extent of his government; but his kingſhip is eaſily deſtroy'd; if he behaves well he preſerves his dignity, but if ill, he loſes all he poſſeſſed. The mandarins of the ſmall towns aſſiſt thoſe whoſe power is greater. Theſe depend on the general officers of each province, and theſe laſt on the tribunals of the imperial city. The preſidents of the ſovereign courts, before whom all the mandarins of the empire tremble, do themſelves tremble before the emperor, in whom the ſupreme power is lodg'd.

But ſo abſolute an authority is too much check'd by that of the people, when he who governs them abuſes his power. If there is any fault in the Chineſe government, it ſeems to be this, that the books which contain their doctrines are not to be given to the people, but to remain in the hands of the kings, in order to inſpire them with the love of their ſubjects, while theſe have others which teach them reſpect and obedience to their ſovereigns. This is what Tſinchihoang did when he was maſter of the whole empire; but it was too late, ſince the people were too well convinced of his uſurped power.

Let us now conſider the ancient books of the Chineſe. The learned Voſſius gives them a great encomium, which the abbe R— does not like. "'Tis the judgment of a man (ſays he, when ſpeaking of Voſſius) who knew neither the language nor the books of the country, except by tranſlations, of which he could not judge." But could not the abbe R— foreſee that the ſame reaſoning might be turned againſt himſelf?

The ancient books, which Confucius, Mencius, and other Chineſe philoſphers have only interpreted,

and which have always been, and ſtill are held in the greateſt veneration in China, are call'd king, which ſignifies, a ſublime, true, and ſolid doctrine. There are principally three of them of a ſuperior order, and admir'd by all the Chineſe, in all ages, without any diſtinction of ſects or particular opinions. The firſt is called Yiking, which is a work purely ſymbolical, and an image of this viſible world. The ignorant vulgar ſee nothing in it but what ſtrikes their ſenſes, a heaven, an earth, planets, and animals, tho' philoſophers diſcover a great many other marvellous things in it. The ſecond is call'd chaking, which deſcribes the virtues of various heroes, whom the great emperors take for their models. The third is called chiking, which is a collection of three hundred ſongs, which are the images furniſhed by poetry. They all celebrate the ſame objects. They ſay there were formerly other two books of the ſame beauty and authority; the one was called liking, and eſtabliſhed ceremonies for external deportment, and the other was called yoking, and treated of muſic to procure tranquillity to the mind.

The learned Voſſius juſtly extoll'd the antiquity of theſe three books. Does the abbe R— think he has confuted him "by printing, which is not ſo ancient as is ſaid; by the Chineſe paper, which is too fine to laſt long; by the ridiculous ſtory of an old woman who paſted againſt a wall the books of Confucius and Mencius, then wrote on bark, and by this means ſaved them from the fire of the emperor Ching?"

The Chineſe never thought of writing upon bark; but before the invention of paper, planks of wood, and ſhreds of bamboo, on which they grav'd and wrote their kings, were much more durable and ſtrong than the beſt European parchment. They at firſt wrote with

with an iron pencil on ſhreds of bamboo; afterwards they us'd another pencil for writing on ſattin; they alſo engrav'd their kings on hard and large ſtones. At laſt, under the dynaſty of Han, they invented their paper, which is not ſo weak as is commonly believ'd; but if it was much finer than it is, the plates of wood remain intire, and appear as well as ever when bruſh'd.

Beſides, Tſinchihoang, in burning theſe books, had no other view but to maintain himſelf in the tranquil poſſeſſion of the throne, of which he had rendered himſelf maſter. The literati of that age, not able to ſuffer an abſolute king, abus'd the chuking, and every where ſtirr'd up the people to a revolt, which induc'd the new monarch to take from the literati the Chineſe books, which when in their hands created trouble. Lyiking however was ſpared, becauſe, being leſs intelligible, it was conſequently leſs dangerous than the others. The other books of medicine and agriculture were alſo preſerved. At this time, many of the literati, willing to preſerve the monuments which were dear to them, open'd the walls of their houſes, and buried them there as in a tomb of brick, whence they thought to take them when the ſtorm was paſt. This accident laid a foundation for the ſtory of the old woman who paſted the books of Confucius againſt her wall.

The abbe R— alſo affirms, that the Chineſe have no ſciences, and that their religion as well as their laws came from the Indians.

In the Chineſe chronology we ought to diſtinguiſh, what is manifeſtly fabulous, what is dubious and uncertain, and what is evident and inconteſtable. The moſt celebrated Chineſe hiſtorians have made this obſervation. The love of their country has not hinder'd them to retrench, in that long ſeries of ages,

whatever does not appear to them intirely reaſonable and true. Theſe judicious hiſtorians obſerve, that we ought not to regard the times between Hoei-lie-vang and Fohi, which are uncertain; that is, we cannot rank them according to an exact and true chronology; and the time preceding Fohi ought to paſs for mythological.

It is certain that China was peopled 2155 years before the birth of Chriſt, which is demonſtrated by an eclipſe of the ſun which happened that very year. Aſtronomical obſervations taken from the Chineſe hiſtory, and others of their books, have been ſent into France, which prove both their ſkill in aſtronomy, and the antiquity of their obſervations.

If to the 2155 years before Chriſt, we add the 1749, which are ſince elaps'd, we have a vaſt nation which has ſubſiſted in that part of the world we call China, for the ſpace of three thouſand nine hundred and two years. Is not this antiquity ſufficiently venerable? where were the Perſians and Arabians when the Chineſe obſerved the courſe of the ſtars? what became of the Egyptians and Chaldeans, while the Chineſe, at leaſt as ancient as they, ſtill ſubſiſt?

"But it is very difficult (ſays the abbe R—) to "reconcile this antiquity with the chronology of the "ſeptuagint. He adds, that we cannot by this "means acknowledge the univerſality of the de-"luge, and that inventions are aſcribed to the firſt "Chineſe emperors, which the ſcripture attributes "to others."

But what is all this againſt an aſtronomical calculation of an eclipſe ſeen in China 2155 years before Chriſt. We leave the moſt remote ages to the abbe R—, and by adhering to this epocha, all that our critic

critic ſays deſtroys itſelf. As for the inventions which ſhock him, as they only occur in the mythological ages, they do not affect the preſent queſtion.

The hieroglyphical letters uſed by the Chineſe are greatly abhorr'd by this critic, ſince he proteſts that it is the moſt fooliſh manner of writing in the world.

'Tis highly probable that the firſt men, after the confuſion of the languages, taking their road towards the eaſt, had China for their heritage, brought thither with them, the books which they had received from their fathers, and did not amuſe themſelves in finding out any other letters than thoſe of theſe ancient monuments. 'Tis evident, that the Babylonians, Egyptians, and other ancient nations, had their hieroglyphical letters, but according to all appearances, moſt of them were no more than ſimple enigmatic paintings; witneſs the inſcription on the porch of the temple of Dioſpolis, which conſiſts of a young child, an old man, a hawk, and a crocodile, all deſigned to expreſs this moral ſentence. O ye, who are born and die almoſt at the ſame time, remember that God abhors impudence.

What the Egyptians expreſſed in ſo obſcure, ſo difficult, and ſo confined a manner, and without any certain rule, the true hieroglyphics of China repreſent in a more noble, univerſal, methodic and eaſy method; for it is much more eaſy to write theſe characters, 木木 than to make a whole tree, more noble, ſince with a few ſtrokes we convey the moſt ſublime ideas; more univerſal, ſince it comprehends every thing; more methodical, ſince it cannot be the effect of chance; for they have been made upon

upon certain rules, to which they can be reduc'd.

'Tis certain, that the more perfect human minds are, they think and communicate their thoughts in ways more general, fruitful and ſimple. While united to this material body, we have need of ſenſes and words to entertain a commerce with each other. The angels being a more exalted order of ſpirits, have no need of ſo mean a piece of aſſiſtance. Hieroglyphics hold, as it were, the middle rank. The ſight is not ſo pure, nor ſo light as the mind; but it is quicker, and reaches farther than the hearing. Hieroglyphics do not affect the ear, ſince it is by the eye that they reach the mind; and by the minute pictures they preſent to it, it conceives in a clear and lively manner, what the mouth could only tell imperfectly, with the aſſiſtance of a great many words.

If then the abbé R— has reaſon to ſay, that the invention of the twenty-two letters of the Hebrew alphabet muſt proceed from divine inſpiration, the ſame thing ought to be ſaid of hieroglyphics. But he affirms, "that it is much more marvellous, to "have compoſed an infinity of words with twenty "or thirty figures, than to multiply the figures o "ſo great a number, that the life of man is not "ſufficient to know them all. This is what the "Chineſe, who are ſo much admired, have done, "and with their ſixty or eighty-thouſand characters, "they ſtill want ſome letters, as R, for inſtance.

The abbé R— no doubt imagines, that the ſound given to our letters, enters into the eſſence of the Chineſe hieroglyphics, becauſe he does not know, that as they are not made for the ears, they have not of themſelves any ſound, and that they may be

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all known without the aſſiſtance of any language, by only attending to the ideas, which they preſent to the mind.

But when this critic admires how with an alphabet of twenty-four letters, they have been able to form all the words of the Greek or Arabic languages, if he knew what hieroglyphics are, he would juſtly be more ſurpriſed, how with three elements, to wit the ſingle point mark'd thus —, the line with two points — —, and the whole line — — —, which contains three points, they could produce ſo aſtoniſhing a number of different characters. Beſides, this multitude of characters is not ſo perplexing as may be imagined, ſince by a little application for three or four years, a perſon may learn to read and underſtand the Chineſe books. When he knows five or ſix thouſand letters, there is hardly any book, that he is not maſter of. 'Tis by reading, where the letters continually recur, that they are gradually and inſenſibly learned. Tho' a man may be a good greek ſcholar, he is yet ſometimes obliged to have recourſe to the lexicon. 'Tis the ſame with reſpect to underſtanding the Chineſe books, ſince there is ſometimes a neceſſity for conſulting the dictionaries of that language.

We ſhall conclude this chapter, with the character and genius of the Chineſe language, of which there are three kinds, that of the vulgar, that of people of rank, and that of the books. Tho' the firſt is not ſo ornate as the two others, yet it cannot be ſaid that it is much inferior to the European languages, and it is far from having thoſe faults by ſome aſcribed to it. Some ignorant Europeans find ambiguities in it, where there is not the leaſt appearance of them. As they have not at firſt taken pains to pronounce the Chineſe

Chineſe words, with their proper aſpirations and accents, they only half underſtand what the Chineſe ſay, and have a great deal of difficulty to make themſelves underſtood. This is the fault of the Europeans, and not of the language, which they ought to ſtudy with more care.

Superior to this low and clowniſh language, whoſe pronunciation is varied in a hundred manners, and which is almoſt never written, there is another more polite and correct, which is employ'd in a vaſt number of varied or feign'd hiſtories, which diſcover a very fine and delicate taſte, ſince wit, manners, urbanity, lively deſcriptions, characters, and contraſts, concur to render them beautiful. Theſe ſmall works are read and underſtood, without a great deal of trouble, and we find no ambiguous expreſſions in them, but are every where ſurpriſed with a clearneſs and politeneſs, not much inferior to thoſe of the beſt wrote European books.

After theſe two manners of expreſſion, the one for the vulgar, who are but negligent about the arrangement of their words, and the other which ought to be that of the mandarins and literati, comes the language of the books, which are not written in a familiar ſtile, and in this kind of writing, there are a great many degrees or gradations to arrive at the majeſtic and ſublime brevity of the ancient books called king. This is not a language which is ſpoken, but only written, and which would not be eaſily underſtood, without the help of letters before the eyes, and which are read with pleaſure; for we find the ſtile clear and flowing, without any thing to ſhock a delicate ear; and the variety of accents artfully manag'd, always renders the ſound harmonious and ſweet.

Voſſius

Voſſius had reaſon to ſay, that the copiouſneſs of the Chineſe language proceeds from the multitude of its characters. 'Tis to be obſerved, that theſe characters have alſo different ſenſes and aſſemblages, according as they are continued in twos, threes, and ſometimes fours. There is a dictionary compoſed by the order of one of the laſt emperors, which did not comprehend the whole language, ſince they were obliged to add a ſupplement to it, of twenty-four volumes, tho' before it conſiſted of ninty-five, moſt of which were very thick, and wrote in a ſmall character. As there is no other language in the world, which cannot be exhauſted in a much ſmaller number of volumes, ſo there is none, which is either more rich, or can boaſt of having reign'd more than three or four thouſand years, as it does at preſent.

CHAP. X.

Of the ſalagraman; explication of this ſpecies of flint, and where it is found; the particular value the Indians ſet upon it; deſcription of it; its different ſpecies.

THE ſalagraman, or worm-eaten flint, is found in Gandica, a river of Indodſtan which deſcends from the mountains, on the north of Patna, diſembogues itſelf into the Ganges, near that city, and is not leſs eſteemed among the Indians, than the Ganges. Both of them have been the ſubjects of their poetry, and are the boundaries of their pilgrimages.

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In Gandica, nothing is more remarkable than thoſe flints, which they ſay are pierced by a worm, which lodges in them, wreaths itſelf up, and by ſo doing forms orbicular figures, which are ſomething ſurpriſing. The Indians hold them in great eſteem, purchaſe them very dear, and traffic with them from one end of the Indies to the other. The bramins preſerve them in boxes of copper or ſilver, and offer a ſacrifice to them every day. Let us unfold the natural and the myſtical, the real and the fabulous meaning of this ſtory.

The pierced flint of the river Gandica, is generally called ſalagraman, and its different ſpecies have laid a foundation for the number of different names given to it. They have ſixty different ſpecies of it, which are hardly known except by the virtuoſos, and which it would be uſeleſs here to enumerate. All theſe names have a relation to their fables, and eſpecially to the three principal divinities of the Indies. Hirania-garban, which is the matrix of gold, is a kind of ſalagraman, with gold veins, and belongs to Brama. Chivanaban, which ſignifies the navel of Chivoudou, belongs to a god of that name. Theſe two divinities have only four each, which are attributed to them. The other ſalagramans, except two, all go by the names of Vichnou, and his metamorphoſes.

The ſalagraman is a flint, hard, ſmooth, generally black, ſometimes marbled, of different colours, of a round figure, oblong, oval, and flat ſometimes on one, and ſometimes on both ſides. Theſe flints are formed in the rocks of the ſhores or caſcades of Gandica, whence they are obliged to take them, by breaking part of the ſtone which contains them. They retain the mark of their poſition, by a ſmall flatneſs on one of their ſides, and grow in the water,

water, or within its mark. The inſect found in them is called a worm, and in the Indian language has three names, ſouvarnakiam, the worm of gold, vagirakitam, the worm of diamond, and præſtarakitam, the worm of ſtone.

A fable they report in the north ſays, that it is a metamorphoſis of the god Vichnou, which happened in the following manner. Vichnou went to pay a viſit to the wife of a ſaint, and ſeduced her from her conjugal vows. The ſaint enraged at this, revenged himſelf by a malediction conceived in the following terms. Mayſt thou be born a worm, and have nothing to gnaw but ſtone. Thus Vichnou was born.

They alſo relate the metamorphoſis of Vichnou, in another manner. The three divinites, Brama, Vichnou, and Chivoudou, having heard of a celebrated dancer called Gandica, no leſs famous for the ſweetneſs of her temper, than the graces of her perſon, went to ſee her, and tried her patience by the higheſt rudeneſs, and every thing which could provoke her. But not able to change her good humour, they were ſo charmed with her politeneſs, that after having diſcovered who they were, each of them promiſed to be born by her, and for this purpoſe, they metamorphoſed her into a river, and this is the river Gandica, where theſe three divinities ſprang up under the form of the ſalagraman.

Theſe two fables conduce to the ſame end, which is the deification of the inſect which lodges itſelf or is produced in this ſtone. 'Tis dubious whether this animal is a worm, or a fiſh; and it ſeems more proper to call it a ſnail, on account of its figure and poſition, which we may conjecture at from the orbs diſcernible in the moſt diſtinct ſtones. The tail is in the center, the belly in the moſt prominent part,

part, and the head near the ſurface where the inſect receives the nouriſhment brought to it by the waves.

In the ſpace which the body of the inſect occupies, there are at equal diſtances, deep lines, parallel and regularly traced, as if they proceeded from the center to the circumference, but interſected from one orb to another. Theſe lines are the parts by which the animal adheres to the ſtone, which ſuppoſes, that the inſect has ſeveral ringlets as well as the worm or caterpillar. The opinion generally current among the Indians is, that it is a worm which gnaws the ſtone, either for a lodging, or for nouriſhment.

As admiration is the mother of idolatry, the Indians, who examine things ſlightly, and know little of natural philoſophy, having obſerved lodgings artifically made in this ſtone, have given the inſect intelligence, and nothing more was wanting to make a god of it. Some of them, eſpecially towards the north, place the ſubordinate deities at regular diſtances from the god Vichnou. The dourapalacoulan, or the porters, are at the entry; and thus of the reſt.

We cannot abſolutely deny, that the figure or the cavities of certain flints which appear gnawed, are the work of ſome worm, but this worm muſt be different from the inſect of which we ſpeak. We may alſo account for moſt of theſe irregular cavities in the following manner. The ſalagraman being cloſely united with the rock in which it is formed, 'tis natural to think that the points entering irregularly into the flint which grows with them, ſhould leave theſe cavities when they are broken.

There is a ſpecies of ſalagraman called charcapani, flat on both ſides, which has eight or ten ſimi-

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lar lodges, on one of them at equal diſtances, and perfectly regular. 'Tis not to be doubted, but in theſe there has been a ſmall fiſh, but different from thoſe which are diſpoſed like a ſnail. Thus charcapani muſt be a kind of petrefied ſhell, tho' it is not different from marble in colour and hardneſs. Why therefore ſhould not the other ſalagramans be ſhells in like manner?

On the rocks of France we find ſhells, which without reſembling the ſalagramans may aſſiſt us in forming a notion of them. Theſe are aſſemblages of ſmall lodges in the cavities, or on the points of the rocks which are waſhed by the waves. Every lodge is a ſhell, and the whole together form a lump called the ſea noſegay. The fiſh is there fed on the fat of the ſea, or on the water filtrated thro' a ſkin which covers its ſurface, almoſt like the ſhells which adhere to the rudder of a ſhip. This aſſemblage of ſhells forms a body which has ſome reſemblance to the charcapani, and is enchaſed into the ſtone, which muſt be broken in order to extract it. We are ignorant whether it petrifies by time, but if it does we may make a new ſpecies of ſalagraman of it.

The largeſt ſalagraman called anantamourli is rare and precious, and has the figure of a ſnail ſo diſtinct both externally and internally that it verifies the account we have given of it. The ſalagramans of the ſecond ſize are called gopalamourli, and have but one lodge and one ſnail. The chivanabam is the roundeſt ſpecies, and diſtinguiſhed by a circular figure, which the Chineſe call a navel. We cannot deſcribe it farther than by ſaying, that it is a flint enchaſed at the part they call the navel, in the cavity of the rock in which it is formed. That part of it which appears unequal and corroded all

round, may be the effect of the aſperities of the ſtone, which ſurrounded it; for it is hardly poſſible to conceive, that a worm ſhould form a front ſo regular, and in gnawing the ſtone unequally, ſhould be careful not to damage the circle, which conſtitutes the rarity of the flint. Another ſmaller ſpecies of ſalagraman, has the figure of a ſnail very well graved on its flat ſide. A perſon who ſees this flint, would almoſt imagine, that the ſnail creeps with her houſe on her back. The ſmalleſt ſalagramans called cachamourti have two lodges, and a joining by which they communicate with each other.

The ſacrifice which the bramins make to the ſalagraman conſiſts in applying to it the ſcrapings of the wood called ſanders, with which they generally adorn themſelves; in filling or in rubbing it with oil, in waſhing it, in pouring libations upon it; and giving it a repaſt made up of butter, curds, milk, ſugar and the banana figues, which they call panchamroutam, or the ambroſia of five aliments. They accompany the ceremony with the words of the vedam in honour of Vichnou, among which are the following. Deity with a thouſand heads, a thouſand eyes, and a thouſand feet; perhaps this is intended as an alluſion to the multitude of holes, lodges and lines obſervable in ſome ſalagramans. 'Tis the buſineſs of ſkilful naturaliſts to explain the manner in which this admirable flint is formed.

CHAP.

CHAP. XI.

Of the ancient and preſent ſtate of Armenia; the diviſion of it, a deſcription of Erzcrum, Erivan, and mount Ararat; the manners, genius, character, and occupations of the Armenians.

ARmenia extends from mount Taurus, which ſeparates it from Meſopotamia on the ſouth, to Iberia; and from Media on the eaſt, to the Pariadres, and Euphrates, which ſeparates it from the leſſer Armenia on the weſt. In this extent of country, according to Strabo, there are ſeveral rivers, which run into three different ſeas, viz. the Cycus and the Phaſe into the Euxine ſea; the Araxis into the Caſpian ſea; and the Euphrates and the Tigris into the Perſian gulph.

The Euphrates and the Araxis are both pretty near the mountain formerly called Abos, in 41 or 42 degrees of latitude. The Tigris ariſes from mount Nephates about the 33d degree.

All theſe mountains are parts of Taurus, which in different places is called by different names.

The ancient geographers, and the Greek and Latin hiſtorians, mention ſome of the principal cities of Armenia, ſuch as Artaxata, Tigranocerta, Carca-thiourta, and Armaſata.

Artaxata was upon the Araxis. Strabo and Plutarch ſay, that Antiochus the great, king of Syria, being obliged to make Hannibal the mortal enemy of the Romans leave his territories, that Carthaginian general, took ſhelter with king Artaxes or Arſaces, and that converſing with that prince, he put him upon the project of building the city of Artaxa-

ta, ſo called in honour of its founder king Artaxes.

Tigranocerta was ſituated on a mountain beyond the ſource of the Tigris. Carcathiourta lay between the Tigris and the Euphrates, but nearer to the former than to the latter. Armaſata or Arſamaſata was ſituated at the foot of mount Taurus.

The Armenians may boaſt of their antiquity with more reaſon than the Egyptians and Chaldeans; for it is evident, that the land which they inhabit, was the firſt on which men walk'd, after the general deluge when they came out of the ark, which according to the ſcripture account, ſtop'd on ſome of the mountains of Armenia. But it muſt alſo be granted, that Noah and his family did not then make any ſettlement there, but went into the land of Sannaar, either with a deſign to find a milder climate, or to reviſit their native country. It is not known which of the deſcendants of Noah brought back a colony to it, tho' according to the common opinion, it was either Hus or Gather, both the ſons of Aram the grandſon of Shem.

Tho' the Armenians as well as the Egyptians and Chaldeans have their fabulous antiquities, yet they do not make them reach beyond the deluge, as theſe two other nations do.

According to the ancient hiſtory of the Armenians, Haik their firſt king, was the ſon of Targon, the grandſon of Thiras, the great grandſon of Gomer, begot by Japhet. He vanquiſh'd and ſlew Belus, who intended to ſubject him to his empire, and from him the nation is called Haikane.

The Armenian hiſtorians ſay, that they have had fifty-three kings of the poſterity of Laick; and that the laſt of them, called Vahé, was vanquiſh'd and ſlain in a battle againſt Alexander the great.

They

They alſo reckon twenty-ſeven kings of the race of Arſacides, beginning at Vacarſaces.

'Tis certain that Armenia was not ſubject to the kings of Aſſyria ſince the two ſons of Sennacherib fled thither after the execrable parricide, committed on their father and their king.

This account of ſo long a ſeries of kings, is contradicted by hiſtorians of great veracity; neither can it be doubted, that Armenia was a province of the empire of the Medes and Perſians, governed by a ſatrape; for Strabo, in order to prove that it is a country very proper for breeding horſes, ſays, that the ſatrape was obliged every year to ſend twenty thouſand young horſes to the king of Perſia; and Xenophon relates, that the ten thouſand Greeks who made ſo famous a retreat after the defeat of young Cyrus, marched above the ſource of the Euphrates to prevent their being ſtop'd by the Perſians in paſſing the rivers. Arrian in enumerating the troops of Darius at the battle of Arbela, mentions the Armenians, and their two chiefs Orontes and Mithruſtes.

Neither is it to be believed, that Alexander entered into Armenia, ſince from Meſopotamia, croſſing the Euphrates, he paſſed into Aſſyria, and engaged Darius near Arbela, at the foot of mount Taurus. However Armenia underwent the common fate of the eaſt; for Alexander added it to the number of his other conqueſts. Either the terror of his arms ſubjected it to him, or he ſent one of his generals to conquer it.

After the death of Alexander, whoſe ſtates were divided among the principal chiefs of his army, Armenia fell to the ſhare of Frataphernes, who aſſumed the title of king, and tranſmitted it to his ſucceſſors. Orontes was the laſt who bore that

title. After his death Armenia was divided between Artaxes and Quadriades, who had ſerved in the wars of Antiochus the great, and were probably the deſcendants of Orontes.

Artaxes, alſo called Arſaces, was the father of the Arſacides, kings of Perſia, as another Arſaces was the origin of the Arſacides, kings of the Parthians.

Tigranes, the ſon of Artaxes, rendered himſelf maſter of another part of Armenia, and poſſeſſed it intirely. Afterwards taking the advantage of the diviſions which weakened Syria, he conquered that kingdom, ſubdued Cappadocia, Galatia, and Meſopotamia, and often beat the Parthians.

Tigranes, now victorious and formidable in the eaſt, was however obliged to yield to the Romans, and fly before Lucullus, who attacked him with ten thouſand infantry, three thouſand cavalry, and about a thouſand men armed with bows and arrows, while the army of Tygranes conſiſted of a hundred and fifty-thouſand infantry, and fifty-thouſand cavalry, beſides twenty-thouſand other ſoldiers, arm'd with ſlings and arrows.

He met with this diſgrace for having entertained and favoured Mithridates, to whoſe ſiſter he was married.

But going to meet Pompey as ſoon as he entered Armenia, and having joined him, he fell proſtrate before him, and taking the crown from his head, laid it at the victor's feet, proteſting that he would not wear it, except by the favour of the Roman people.

Artavaſde his ſon and ſucceſſor, being ſuſpected by Mark Anthony who waged war againſt the Perſians, was ſeized and led in triumph to Alexandria, where he was put to death in priſon.

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Since that time, Armenia makes a very conſiderable part of the Roman hiſtory, eſpecially when it treats of the wars between the Romans and Parthians, and thoſe between the Greeks and Perſians.

Armenia alſo ſuffered a great deal from the invaſions of the Saracens and Tartars; and at laſt the Turks and Perſians, after having long waged war againſt each other, agreed to divide it between them.

The Armenian hiſtory alſo aſſures us, that this kingdom had kings of the houſe of the Arſacides, till the days of Ardeſciras, who was the laſt of that race, and reigned in the time of the emperor Arcadius.

The remains of the ancient and celebrated cities of Armenia, have changed their name, and are now called the cities of Erzerum, Terzom, Aſſankala, Beazit, Erivan, Baybout, Nachivan and Zulpha; ſo that we can only by ſlight conjectures, compare the preſent ſtate of Armenia with that in which it was formerly.

If the ancient cities were built like the modern, it is not ſurpriſing that there ſhould be no veſtiges of them left; for the preſent towns of Armenia are only built of earth, ſupported by ſome pieces of wood, which are rare, and dear, ſo that they light very few fires in the country, except ſuch as conſiſt of ſtubble and cows dung, which they dry in the ſun.

The walls and forts of the cities are of a kind of bricks joined with mortar; which is no more than a kneaded earth. All theſe works are very ſoon deſtroyed by the rains and the want of due reparations.

Armenia is almoſt all ſurrounded by mount Taurus, the Pariades, and Caſpian hills, the Antitaurus, the Nephates, and the Gordian mountains, or mount Ararat. Theſe mountains, always covered

with ſnow and ice, occaſion a continual cold, which however does not hinder the country from being ſufficiently populous, becauſe the ſoil is very fertile.

The labourers only till the ground in the ſpring, in order to reap the harveſt, about the beginning of September. They make the furrows very deep, which obliges them to yoke twelve pair of oxen in their ploughs. The vines are covered with earth during the winter, and produce but a very ſorry wine.

Armenia is not alike in all parts, ſince while ſome are expoſed to intenſe cold, others ſuffer an exceſſive heat. At Erivan the heat is ſo great, that the inhabitants are obliged to quit the city, and go to the neighbouring mountains for a cooler air. Armenia being ſituated between the 37th and 41ſt degrees of latitude, the heat would be univerſal in it, if it was not greatly allayed by the plentiful ſnows on the mountains which ſurround it.

Armenia is unequally divided among the Turks and Perſians, ſince the former poſſeſs the greateſt part of it, the capital city of which is Erzerum, and the Perſians the other part, the capital of which is Erivan.

'Tis commonly thought that Erzerum is the ancient Theodoſiopolis: Procopius pretends, that Theodoſius the great only honoured it with his name, but that afterwards, the emperor Anaſtaſius incloſed it in walls, and put it in a condition of defence againſt the Perſians. This opinion, that Erzerum is the ancient Theodoſiopolis, cannot be reconciled with the ſituation that Procopius aſſigns to this laſt city; for he ſays, that Theodoſiopolis was about two leagues from the ſource of the Euphrates. Now 'tis certain, that Erzerum lies at a much greater diſtance; for it is ſituated between two ri-

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vers which join at the diſtance of three days journey, below that city, and which by their union form the Euphrates. One of theſe rivers flows to the diſtance of a day's journey from Erzerum, and the other, to that of a day and a half's journey. Some pretend that this city is the ancient Charres, which others call Charni. But perhaps Charni or Charno, was the firſt and the ancient name, which was afterwards chang'd into that of Theodoſiopolis.

Be this as it will, Erzerum is ſituated at the foot of a mountain, which gives riſe to the two rivers we have mentioned, and to a number of rivulets, which water that country. Before the city there is a beautiful and fertile plain, which extends itſelf between the two firſt arms of the Euphrates. It is incloſed with two walls, which are none of the beſt, and on which there are turrets here and there. Its caſtle, which is built on an eminence, is not in a much better condition, and is commanded by a more elevated turret, where the aga of the Janiſaries lodges, and governs independently of the baſhaw.

In Erzerum there are eighteen thouſand Turks, ſeven or eight thouſand Armenians, and about five hundred Greeks. Theſe laſt, collected in the ſuburbs, are employed in making plates and other pieces of kitchen furniture. The Armenians follow all kinds of trades, and are very induſtrious in traffic. The chriſtians are not permitted to have houſes in the caſtle, and if they go into it either about buſineſs, or to work, they are obliged to leave it before night.

This city appears ſo much the more populous, becauſe caravans continually arrive at it. As it is the beſt known paſſage from Turky to Perſia, ſo

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'tis alſo che moſt frequented, for which reaſon, Erzerum is always full of ſtrangers.

'Tis ſaid, that the grand ſignior every year receives four hundred purſes from Erzerum, and its dependencies; and the baſhaw three hundred. Tho' Erzerum is about the 40th degree of latitude, yet the winter there is ſevere and long, ſince in the month of June they are hardly free'd from the cold which returns in September.

Two leagues from Erzerum, near the village called Elyia, there is a bath of hot water, which is continually renewed by two ſources which have two ebullitions, each as large as the body of a man. The baſon is an octagon, and ſurrounded with walls of the ſame form, and the bath is very much frequented.

From Erzerum to Erivan the caravan cannot travel ſooner than in fourteen or fifteen days, and travellers have their choice of two roads, one by Cars, which is the laſt place belonging to the Turks in Armenia, and another by Teflis, the capital of Georgia.

Erivan is the only place of importance, which the king of Perſia poſſeſſes in Armenia. It is the conqueſt of Cha Sephi, the ſon of Cha Abas, who in the year 1633, made himſelf maſter of it, and killed the Turkiſh garriſon, compoſed of twenty-two thouſand men.

Erivan was not then where it is now, but about nine hundred paces from the place where it at preſent ſtands.

The Perſians have judg'd, that this new ſituation would be more advantageous, ſince the caſtle is on a ſteep rock, and inacceſſible on the weſt. The reſt is defended by a triple wall of bricks dried in the ſun. The caſtle is the reſidence of the kan or governor,

nour, and of the other officers of the garriſon. The city is below it, incloſed in a double wall, fuller of gardens and vineyards than of houſes, and contains about four thouſand ſouls. Tho' the Armenians make but the fourth part of this number, yet they have four churches.

At the foot of the rock on which the caſtle is built, there is a river, or rather a torrent called Zengui, which deſcends from a great lake twenty-five days journey round, and about two days and a half's journey from the city on the north ſide, and this is the lake of Agtamar. Zengui runs into the Araxis three miles below Erivan, where people croſs it over a beautiful bridge of three arches, under which there are apartments made for taking the freſh air. There is alſo on the other ſide, a ſmall river called Queurboulac. The city is beſides watered by ſeveral rivulets and fountains, which yield but bad water, tho' in recompence the wine is excellent.

In going out of Erivan, we enter a very charming plain, fertile in all ſorts of fruits and grains, abounding in rice and cotton, and adorned with beautiful vineyards, and rich paſturages, while vaſt number of villages and country-houſes agreeably ſituated, give this city a delightful proſpect.

Erivan is placed between the 20th and the 29th degree of the elevation of the pole. Ice and ſnow reign there in the winter, but in the ſummer, the air is ſo ſultry and unwholeſome, that the kan, and moſt of the inhabitants, are obliged to abandon the city, and for the ſake of a better air, retire to the mountains, which are then covered with inconceivable multitudes of people, who lodge in tents, the number of which, they ſay, amounts to more than twenty-thouſand; for not only the Curdes, who

are pretty near theſe mountains, but alſo a great many other people who live in the plains of Chaldea, bring their flocks thither for paſturage, and to avoid the exceſſive heats.

Erivan is, as well as Erzerum, the moſt common road for the caravans which go from Turky into Perſia, and from Perſia into Turky, becauſe on theſe roads the greateſt plenty of the neceſſaries of life is to be found.

This province fills the coffers of the king of Perſia with immenſe ſums, and 'tis the common opinion, that to the kan it is worth more than twenty-thouſand tomans, which amount to about forty thouſand pounds ſterling.

Mount Ararat, on which 'tis thought the ark of Noah reſted, when the waters of the deluge ſubſided, is ten or twelve leagues from Erivan to the ſouth-eaſt. The Armenians have ſo great a veneration for it, that as ſoon as they perceive it, they fall proſtrate to the ground, and kiſs it. They call this mountain Meſeſoufat, that is the mountain of the ark. 'Tis thought that it is, the Gordian mountain of the ancient geographers, and its ſummit is divided into two points always covered with ſnow, and almoſt continually ſurrounded with clouds and fogs, which render them inviſible.

At the foot of the mountain are moving ſands, interrupted by ſome barren downs, where poor ſhepherds tend their flocks, which are convincing proofs of the badneſs of the paſturage. A little higher are dreadful black rocks pil'd upon each other, on which, however, the tygers and the crows find wherewithal to nouriſh themſelves. At theſe rocks people cannot arrive without the utmoſt difficulty, on account of the ſteepneſs of the mountain,

tain, the abundance of the ſands, and the defect of water.

We ſhall now conſider the genius and character of the Armenians. They are commended for their ſincerity, prudence, ſkill in commerce, indefatigable application to labour, which they naturally love, a natural fund of goodneſs, which eaſily unites them with ſtrangers, and prevents all animoſities, where intereſt does not interfere. The faults with which they are upbraided, are their being too much addicted to wine, and their attachment to their intereſt above all other things.

That ſpecies of chriſtianity which they profeſs appears to them very rigorous, ſince it enjoins them long and auſtere faſtings, which they obſerve with the moſt ſcrupulous regularity.

'Tis certain, that Cha Abas the firſt, ſurnamed the great, deſpairing of defending Armenia againſt the Turks, and only willing to leave them a deſart country, carried off twenty-two thouſand Armenian families, and divided them into ſeveral colonies, which he diſperſed thro' ſeveral provinces of his ſtates; but the greateſt part of theſe colonies being confounded with the Mahometans, in the remote regions, have forgot their origin and the religion of their fathers.

This was not the fate of the colony which Cha Abas eſtabliſh'd a league diſtant from Iſpahan, and as it were in its ſuburbs. This prince, who had great views, perceiving that his ſtates could furniſh a rich commerce, but that the Perſians, naturally addicted to idleneſs and prodigality, were incapable of managing and ſupporting it, employ'd the Armenians, a people of a quite different turn, to put the riches of his ſtates to the greateſt advantage. Beſides, he knew that as the Armenians were chriſtians,

ſtians, they would be more welcome in Europe than any other nation that did not profeſs chriſtianity. He ſucceeded in his deſigns, the Armenians conceived a love for trade, and ſince that time have ſpread the commerce of Perſia all over the world.

One of the firſt advantages they reaped from their induſtry, was to build themſelves a city near Iſpahan, which they called it Sulfa, or Julfa, from the name of a city in their former country, and this city is at preſent very conſiderable, has its Ralanther of their own nation, who is an officer equivalent to a mayor or judge of the police.

Commerce having drawn the Armenians from their own country, they have voluntarily eſtabliſh'd themſelves in colonies, in almoſt all the parts where they have carried it on, in Georgia, and the neighbouring provinces, in Perſia, Turky, the leſſer Tartary, Poland, and other places, where the wars, which ravag'd their native country, obliged them to take ſhelter.

The Turks and Perſians, who are their maſters, exerciſe a very ſevere empire over them, lay taxes on them, and exact them with violence, which keeps up in the minds of the whole nation a timidity, which paſſes from fathers to their children.

They have no nobility among them, any more than the other nations of the eaſt, and their excluſion from honourable employments, leaves them no other diſtinction than that of having more or leſs ſubſtance. They all learn trades in their youth, and ceaſe to follow them when they begin to traffic, or have enough to ſupport their families.

A great part of the nation is employ'd in the labours of the field, the tilling of the ground, and the cultivation of the vines.

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As for the women, they are in the ſame condition with all the reſt in the eaſt, and it may be ſaid, that they are condemn'd to a perpetual priſon. If they are obliged to go abroad, it is always under a long mantle, and a large white veil, which cover them in ſuch a manner as to leave nothing free but their eyes to conduct them, and their noſtrils to breath thro'. However, that they may viſit and converſe with each other, they make doors of communication between the neighbouring houſes; but theſe doors, very different from thoſe of Janus, are open when the ladies are at peace, and ſhut when they are at war.

CHAP. XII.

Deſcription of ſeveral remarkable trees in China; of the tree which yeilds the varniſh, and that from which oil is obtain'd; of the tree which bears ſewet, that which produces wax, and the tree which yeilds the dragon's blood; of the tree which diffuſes a more agreeable ſmell than incenſe; of the ſhrub which bears the tea.

THE Tſichu, or the tree of the varniſh, is neither tall, nor buſhy, nor ſpreading. Its bark is whitiſh, its leaves are pretty like thoſe of the wild cherry-tree, and the gum which flows from it drop by drop, is not unlike turpentine. It yields a great deal of this gum when an inciſion is made in it, but it ſoon periſhes.

'Tis ſaid that this liquor, when drawn, has certain poiſonous qualities, whoſe bad effects can only

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be prevented by not ſmelling its vapour when it is either agitated or changed from one veſſel to another; and the ſame precaution is alſo to be uſed in boiling it.

The varniſh takes all the colours we can mix with it; and if it is well made, it loſes nothing of its luſtre nor ſplendor, either by the changes of the air, or the oldneſs of the wood on which it is laid. But time and care are neceſſary to make it well. But one or two layers or beds are not ſufficient, we muſt go over it ſeveral times; wait till the bed, which has been laid on equal and thin, becomes dry, without being hard; to obſerve whether that we lay on is ſtronger, or of a deeper colour; and to try gradually to obtain a certain temperament, which alone renders the work ſolid, ſmooth, and ſhining; and this is what experience alone teaches to the ſkilful workman. As it is ſometimes neceſſary to lay the work in moiſt places, and ſometimes even to dip it in water, and at laſt to turn it or diſpoſe of it at pleaſure, they rarely make large works of it, as pillars reſting upon baſes of ſtone, with which the Chineſe buildings are ſupported, and theſe of the great hall of the emperor, all which are not cover'd with a true varniſh, but with another liquor call'd tongyeou.

The tong-chu is a tree from which they obtain a liquor approaching to the varniſh. When we look at it at a diſtance, we take it for a true nut-tree, on account of the form and colour of the bark, the breadth and ſhape of the leaves, and the figure and diſpoſition of the nuts, which are full of a pretty thick oil, mix'd with an oleous pulp, which they preſs in order to obtain the greater quantity of the liquor. Before they uſe it they boil it with litharge, and mix the colour with it if they pleaſe. They often

ten lay it upon wood without any mixture, to defend it againſt the rain. They alſo lay it without mixture, on the ſquares which form the cielings of rooms, which by that means become ſhining, and if carefully waſh'd, retain their luſtre. In this manner the apartments of the emperor, and the grandees of the nation, are adorned and decorated.

But if they want to make a finiſh'd work, to adorn a room for inſtance, or a cloſet, they cover the pillars and the wainſcots with lime, linen, or any other ſimilar ſubſtance prepared in paſte. They allow the whole to dry to a certain degree, and having mix'd the colour they want with the oil, they boil it in the common manner, and lay it on with bruſhes according to the plan form'd. They ſometimes gild mouldings, works of ſculpture, and all emboſs'd work. But without the aſſiſtance of the gilding, the ſplendor and luſtre of the works is not much inferior to that of the varniſh which the Chineſe call tſi.

The tree which bears the ſewet is as tall as a large cherry-tree, and the fruit is included in a bark call'd yenkieu, which opens in the middle when it is ripe, like that of the cheſnut, and conſiſts of white ſeeds like ſmall kernels, the ſubſtance of which has the qualities of ſewet, ſo that they make candles of them, after having melted them, and mixed a little common oil with them. They alſo make candles of the wax produced by the tree we are about to deſcribe.

The pe-lachu, or tree which bears the white wax, is lower than the ſewet-tree, from which it alſo differs in the colour of its bark, which is whitiſh, and by the figure of its leaves, which are longer than they are broad. Small worms adhere to theſe leaves, and taking ſhelter there for ſome time, produce

combs of wax much ſmaller than thoſe in a bee hive. This wax is very hard and ſhining, and coſts a great deal more than bees-wax. When theſe worms are once accuſtomed to the trees of a canton, they do not leave them except on certain occaſions, and when they have once diſappear'd, they never return, ſo that others muſt be got of the merchants who deal in them.

The caſſia-trees are found in the province of Yunan on the ſkirts of the kingdom of Ava. They are pretty tall, and bear longer cods than thoſe in Europe. Theſe cods are not compoſed of two convex huſks, like the ordinary pulſes, but of a ſort of hollow pipe, divided into partitions, in form of ſmall cells, which contain a medullary ſubſtance, and intirely reſemble the caſſia we uſe.

In the iſle of Hainan we find maritime plants and madrepores of all ſpecies, as alſo ſome trees which yeild dragon's blood, and ſeveral others of different ſorts, which by inciſion diſtil a white juice, which when indurated aſſumes a reddiſh colour; but its conſiſtence when form'd, has no perfect reſemblance either to the gums or the reſins. This matter, when put into a frying-pan, burns ſlowly, and diffuſes an odour leſs ſtrong, but more agreeable than that of incenſe.

There are four different ſorts of the tea ſhrub, namely, the ſong-lo-tcha, the vou-y-tcha, the pou-cul-tcha, and the ſo-ngan-tcha.

They plant the ſhrubs of the tea ſong-lo, which we call green tea, nearly as we do our vines, and hinder them from growing, without which they would run ſix or ſeven feet high. They muſt be renew'd in four or five years, otherwiſe the leaf grows ugly, hard, and rough; the flower is white,

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and of the form of a roſe, compos'd of five leaves, and when the flower is gone in the latter end of the ſeaſon, we find on the ſhrub a berry in form of a ſmall nut, not very juicy, and without any bad taſte.

What we have ſaid of the height of theſe ſhrubs regards only ſuch of them as grow in the province of Kiang-non; for elſewhere they allow them to grow to their natural height, which is ten or twelve feet; for this reaſon, when the tree is young they make the branches ſtrait, that they may the more eaſily ſtrip off the leaves. The ſong-lo-tcha, when long kept, is an excellent remedy againſt ſeveral diſorders.

The vou-y-tchu grows in the province of Fo-kien, and derives its name from the famous mountain Vou-y-chan. The height, bulk, and culture of the ſhrubs vou-y-chan are the ſame with theſe of the ſong-lo-tchu; the only difference is, that the leaves of the ſong-lo are longer and ſharper pointed; that their decoction renders the water green, and that from experience we eaſily perceive it to be corroſive. On the contrary, the leaves of the vou-y-tcha are ſhort, rounder, a little blackiſh, and give the water a yellow colour, without any acrimony, or other ſenſible quality that can injure the weakeſt ſtomach, for which reaſon the vou-y-tcha is generally the tea made moſt uſe of thro' all the empire. The more yellow, tender and fine the leaves of the vou-y-tcha as well as thoſe of the ſong-lo are, the more they are eſteemed, and where where they grow there are three ſorts of them.

The firſt is that gathered from the laſt planted ſhrubs, which is rarely us'd, except for preſents or gifts to the emperors and grandees.

The ſecond conſiſts of thoſe leaves, the growth of which is ſenſible, and this is ſold for good vou-

y-tcha; and the leaves left on the ſhrubs to grow larger make the third ſpecies, which is ſold pretty cheap.

They alſo make another ſpecies of the flower itſelf, but it muſt be beſpoke, and a very high price given for it. The imperial tea is that which the Chineſe call mao-tcha, and is to be ſold in the places adjacent to the mountains Song-lo and Vou-y for forty or fifty pence a pound.

The third ſpecies of tea is that which we have call'd pou-cul-tcha, which ſignifies tea of the village Pou-cul, which is in the province of Yun-nan. Tho' ſtrangers are by the natives of the country hinder'd from entering it, yet they permit ſome to come to the foot of the mountains to receive the quantity of tea they have agreed for.

The trees of this tea are tall and buſhy, planted without order, and grow without culture. The leaves are longer and thicker than thoſe of the ſong-lo-tcha, and of the vou-y-tcha; they roll up theſe leaves into a maſs, and ſell them cheap. This tea has nothing harſh, but at the ſame time nothing agreeable to the taſte. They cut this maſs into ſlices, and throw it, as they do the other ſorts of tea, into boiling water, which is render'd red by it. The Chineſe phyſicians affirm that this drink is ſalutary, and eſpecially proper for appeaſing colics, ſtopping fluxes, and reſtoring the appetite; but the doſe ought to be as ſtrong again as that of ordinary tea.

There is another tree which bears a fruit from which they obtain an oil they call tcha-yeou, which when freſh, is perhaps the beſt in China, though by the ſhape of the leaves, the colour of the wood, and ſome other ſenſible qualities, it approaches to the ſhrubs of the vou-y-tcha. It is neverthelſs different from

from them, not only in its height, bulk, and ſtructure, but alſo in its flowers and fruits, which are naturally oleous, and become more ſo when they are kept after the harveſt.

Theſe trees are of a moderate height, and grow without any culture on the ſides of the mountains, and even in the rocky valleys. They bear green berries, of an irregular figure, full of kerne's, moderately hard, and rather cartilaginous than bony.

CHAP. XIII.

Deſcription of mount Caucaſus, and of the three Thibets; manners and religion of the Thibetians.

CAucaſus is a long ridge of very high and ſteep mountains, ſince after having paſſed one, we come to a ſecond higher than the former, which is ſucceeded by a third, and the higher we go, the more difficult it is to climb, till we come to the higheſt of all, which is called Pir-pangial.

The gentiles have a great veneration for this mountain, bring offerings to it, and pay a worſhip full of ſuperſtition to a venerable old man, to whom they pretend the protection of this mountain is entruſted. This is no doubt a faint remembrance they ſtill retain of the fabulous ſtory of Prometheus, who, according to the fiction of the poets, was chain'd to Caucaſus.

The ſummits of this mountain are always cover'd with ice and ſnow. Almoſt twelve days are requiſite to reach them on foot, and thoſe who make the attempt muſt wade through torrents which

are form'd by the melting of the ſnow, and force their way with rapidity among the ſtones and rocks.

This mountainous country, tho' otherwiſe ſo frightful, is yet agreeable in ſeveral parts, by the multitude and variety of the trees, by the fertility of the ſoil, and the ſeveral villages we find there. In the parts adjoining, there are ſome petty ſtates, whoſe princes are dependent on the mogul.

The firſt of the Thibets is a few days journey from Kaſchemire, runs from the eaſt to the weſt, and is called the ſmalleſt Thibet, or Baltiſtan. Its inhabitants and princes are mahometans, and tributaries to the mogul.

The ſecond Thibet, call'd the grand Thibet, or Butan, extends from the north to the eaſt, and is a little further diſtant from Kaſchemire. The road to it is frequented by the caravans which go to it every year for wools. The grand Thibet begins at the top of a frightful mountain all covered with ſnow, call'd Kaniel, one ſide of which is under the dominion of Kaſchemire, and the other belongs to Thibet. The road as far as Lek, otherwiſe call'd Ladak, which is the fortreſs where the king reſides, lies between two mountains, which are a true image of ſadneſs, horror, and death. They are ſituated ſo near each other, that they are hardly ſeparated by the torrents which precipitate themſelves with impetuoſity from the tops of the mountains, and which break with ſo much noiſe againſt the rocks, that the moſt hardy and daring travellers are frighted at them. The tops and bottoms of theſe mountains are equally impervious, ſo that people are obliged to walk in the middle of the declivity, where the road is generally ſo narrow that a man has hardly room to ſet his feet down.

If

If there is a neceſſity of paſſing from one mountain to the other, travellers muſt croſs the impetuous torrents which ſeparate them, over narrow planks, or ſome cords ſtretched and interwoven with green branches.

In theſe mountainous provinces we find no large towns, neither is there any particular money, ſince the inhabitants uſe that of the mogul's, and commerce is moſt generally carried on by the exchange of commodities.

It generally takes forty days to travel from Kaſchemire to Ladak, the capital of the ſecond Thibet. This kingdom, as we have already obſerv'd, begins at mount Kaniel, and runs from the north to the eaſt. There is only one chiampo or abſolute king, who has a tributary prince under him. The firſt villages we come to are inhabited by mahometans, and the reſt by gentiles, leſs ſuperſtitious than thoſe found in other idolatrous countries.

The Thibetians call God Koniok, and ſeem to have ſome idea of the trinity; for ſometimes they ſtile him Koniok chek, God one, and at other times times Koniok ſum, God three. They uſe a kind of chaplet or beads, over which they pronounce theſe words, om, ha, hum; and when they are aſk'd the meaning of them, they anſwer, that om ſignifies intelligence, or arm, that is to ſay, power; that ha is the word; that hum is the heart or love, and that theſe three words ſignify God. They alſo adore one called Urghien, who according to them was born more than ſeven hundred years ago, and when they are aſk'd whether he is God or man, ſome of them anſwer, that he is both, and that he had neither father nor mother, but ſprang from a flower; but their ſtatues repreſent a woman with a flower in her hand, who,

they ſay, is the mother of Urghien. They adore ſeveral other perſons, whom they look upon as ſaints. In their churches there is an altar cover'd with a cloth, and other ornaments, and in the middle of the altar is a kind of tabernacle, where, according to them Urghien, reſides, tho' at the ſame time they aſſure us that he is in heaven.

The Thibetians have clergymen, whom they call lamas, who are cloath'd with a particular habit, different from thoſe wore by men of ſecular employments; they do not plait their hair nor wear ear-rings as the others do, but they have a bonſane and are obliged to perpetual celibacy. Their employment is to ſtudy the books of the law, which are wrote in a language and character different from that commonly uſed. They recite certain prayers in the manner of a chorus, perform the ceremonies, preſent the offerings in the temple, keep the lamps continually burning, and offer to God corn, barley, paſte, and water, in ſmall but very elegant diſhes. The people eat what has been thus offered, as a holy thing. The lamas are held in great veneration, generally live in community, and ſeparate from all worldly commerce; they have local ſuperiors and a general ſuperior, whom the king himſelf treats with great reſpect.

The Thibetians are naturally of a ſweet and tractable diſpoſition, but clowniſh and unciviliz'd; they have neither arts nor ſciences, and tho' they are not defective in point of genius, yet they have no communication with foreign nations. No ſorts of foods are prohibited to them. They reject the doctrine of tranſmigration, and polygamy is not us'd amongſt them.

As for the climate it is very harſh, ſince the winter is almoſt the only ſeaſon which reigns there through

through the whole year, ſo that the tops of the mountains are perpetually covered with ſnow. The earth only produces corn and barley, and we ſee but very few trees, fruits, or pot-herbs. The houſes are ſmall, narrow, and built of ſtones laid confuſedly, and without art, over each other. They only uſe woollen ſtuffs for their cloaths.

There is alſo a third Thibet, whoſe capital is Raſſa, which is more expos'd to the incurſions of the Tartars, who are contiguous to it, than the other two, and is not very far from China.

CHAP. XIV.

Doctrine and ſuperſtition of the bonzes; their manner of living; the means they employ to get money; how they hold their aſſemblies; their hypocriſy, debauchery, and artifices to ſeduce and debauch girls and married women.

THE bonzes ſay, that after death there are rewards for thoſe who practiſe virtue, and puniſhments for thoſe who have done evil; that there are places deſtin'd for the ſouls of both, where they are diſpoſed of according to their merit; that the god Fo is born to ſave men, and put thoſe into the road of ſalvation who deviate from it; that 'tis he who expiates their ſins, and procures to them a happy entrance into the other world; that there are five precepts to be obſerved, the firſt of which forbids to kill any living creature; the ſecond, to take the goods of another; the third, to defile ourſelves by impurity; the fourth to lie; and the fifth, to drink wine.

But

But above all 'tis neceſſary to practiſe ſome works of mercy which they preſcribe. Treat the bonzes well ſay they, and furniſh them with every thing neceſſary for their ſubſiſtance. Build monaſtries and temples to them, that by their prayers and the penances they voluntarily undergo for the expiation of your ſins, they may deliver you from the puniſhments due to you. At the obſequies of your relations burn gilt and ſilverized paper, and habits, and ſtuffs of ſilk; for in the other world, all theſe are changed into gold, ſilver and real habits. By this means, your deceas'd relations will want nothing, and have wherewithal to reconcile themſelves to the eighteen guardians of hell, who without this would be inexorable, and make them feel the inſupportable weight of an inflexible rigour. But if ye neglect theſe precepts, your ſouls will by a long ſeries of tranſmigrations, paſs into the bodies of the vileſt animals, and ye will be born again in the forms of mules, horſes, dogs and rats.

This ridiculous doctrine ſurpriſingly conduces to all the artifices which the bonzes uſe to obtain alms and increaſe their revenues, as we may eaſily judge by the following ſtory.

One day two bonzes ſeeing two or three large fat ducks in the yard of a farmer, fell proſtrate before his door, and began to weep bitterly, upon which the miſtreſs of the family perceiving them from her apartment, came out to learn the occaſion of their grief; "We know, ſaid they, that the ſouls of our "fathers have paſſed into the bodies of theſe ani- "mals; and our dread leſt you ſhould kill "them, will infallibly deſtroy us. 'Tis true, ſaid "the farmers wife, we had reſolved to ſell them, "but ſince they are your fathers, I promiſe you to "keep them."

This

This was not what the bonzes wanted. "Perhaps, ſaid they, your huſband will not have the "ſame compaſſion, and you may be ſure that we "ſhall loſe our lives if any accident ſhould happen "to them."

At laſt, after a long converſation, the woman was ſo touched with their apparent grief, that ſhe gave them the ducks to feed for their conſolation. They took them with reſpect, after having twenty times fallen proſtrate before them; but that ſame evening they made a feaſt of them for their ſmall fraternity, and regaled themſelves with them.

Theſe bonzes are ſpread thro' all the empire, and are people of the country who are brought up to that profeſſion, from their moſt tender youth. Theſe execrable villians to perpetuate their ſect, buy children ſeven or eight years old, of whom they make young bonzes, and inſtruct them for fifteen or twenty years, how to ſucceed them. They are almoſt univerſally ignorant, and very few of them know the principles of the doctrine of their ſect.

All the bonzes are not equally famous; ſince they conſiſt of different ranks. Some of them beg; a few of the reſt, who have acquired a knowledge of letters, and can ſpeak politely, viſit the literati, and inſinuate themſelves into the favour of the mandarins. There are alſo venerable old men among them, who preſide over the aſſemblies of the women.

Tho' the bonzes have not a perfect hierarchy, yet they have ſuperiors called the grand bonzes, and this rank to which they are elevated, adds a great deal to the reputation, which their age, their grave and modeſt appearance, and their hypocriſy had acquired them. The monaſteries of theſe bonzes are found

found almoſt every where, but are not all equally frequented by a concourſe of people.

In every province there are certain mountains, on which there are ſome temples of idols, more celebrated than the reſt, to which people go very long pilgrimages, and when the pilgrims are at the foot of the mountain, they fall on their knees, and proſtrate themſelves very frequently as they aſcend; thoſe who cannot perform the pilgrimage themſelves, deſire ſome of their friends to purchaſe for them ſome leaf ſtamped and marked in a certain corner by the bonzes. In the middle of the leaf is the figure of the god Fo, on whoſe habit, and all round, are an infinity of ſmall circles. The votaries of the god Fo, both men and women, have a kind of beads, compoſed of a hundred ſmall, and eight larger ones, hung about their necks or on their arms. In counting theſe beads, they pronounce theſe myſterious words, o-mi-to-fo, the meaning of which they themſelves do not know. After more than a hundred genuflexions, they mark one of the circles with which the figure is all covered, with a red ſtroak.

Now and then, they invite the bonzes to their houſes, to ſay prayers, and authenticate the numerous circles which they have filled up. They carry them in proceſſion at funerals, in a ſmall coffer ſealed by the bonzes; and this is a paſſ-port for a ſafe journey from this to another world. This paſſ-port is not granted without ſome fees, which they ſay, ought not to be grudged, ſince by this means people are ſecured of a happy voyage.

Theſe bonzes affect a ſweetneſs, a complaiſance, a modeſty, and a humility, which at firſt ſtrike the eyes of the vulgar. To this impoſing behaviour, they

they add a rigorous faſting, and riſe ſeveral times in the night to adore Fo, and perform ſevere penances in the ſtreets and public places. They either drag long chains heavier than themſelves, or ſtrike their heads with large ſtones, till they are covered over with blood.

The aſſemblies of the ladies bring a conſiderable revenue to the bonzes, ſince there are in every city ſeveral ſocieties of ten, fifteen, or twenty women. They are generally compoſed of elderly people of good families, or of widows, who have money at their diſpoſal. They make them by turns ſuperiors of the community for a year, and the aſſembly is generally held in the houſe of the ſuperior. A bonze advanced in years, preſides in it, and ſings the anthems of Fo. The ladies join the chorus, and after having often repeated o-mi-to-fo, and loudly beat on ſmall kettles, they ſit down at table, and regale themſelves. But this is only the ordinary ceremony.

On their ſolemn days they adorn the houſe with many idols, which the bonzes place in a particular order; and with ſeveral groteſque paintings, which in a variety of manners repreſent the torments of hell. The prayers and feaſtings laſt ſeven days, and the great bonze is aſſiſted by ſeveral bonzes, who accompany the chorus.

During theſe ſeven days, their principal care is, to prepare and conſecrate treaſures for the other world. For this purpoſe, they form lodges of painted and gilded paper, and fill this petty palace, with a vaſt number of paſt-board boxes, varniſhed and painted. In theſe boxes, are the ingots of gold and ſilver, that is, of gilded and ſilverized paper. Several hundreds of theſe are neceſſary to redeem the ſoul from the terrible puniſhments

which

which Genvang, the king of hell, inflicts on thoſe who have nothing to give him. Twenty of theſe are alloted to bribe the tribunal of this king of ſhades. The reſt of the trifles, as well as the houſe, are deſigned for procuring the deceaſed a lodging, victuals, and a place or office in the other world. After having ſecured theſe boxes with padlocks of paper, and ſhut up the lodging, or houſe, they keep the keys with the greateſt care.

When the perſon who has been at all this expence comes to die, they burn the whole, with great ſolemnity, after which they burn the keys of the houſe and coffers, that the deceaſed may be able to open them, and take out his gold and ſilver, which are not then ſimple paper, but the fineſt ſilver, and the pureſt gold. Genvang is not proof againſt theſe alluring metals, and nothing is more eaſy than to corrupt him.

As there are female aſſemblies in which the bonzes preſide, ſo there are alſo aſſemblies of men, whom they call the faſters. Each aſſembly has its ſuperior, who is, as it were, the maſter of the reſt, and has a conſiderable number of inferiors, his diſciples.

On the days when the aſſemblies are to be held, all the diſciples are ſummoned to be preſent, and none muſt be abſent. When the ſuperior is ſeated in the middle of the hall, they all come and fall proſtrate before him, after which, they modeſtly diſpoſe of themſelves in two rows, on the right and left. Then they repeat ſecret, and at the ſame time, impious prayers, ſit down at table, and finiſh the day, by an exceſs of debauchery; for the faſters of China are very ſingular in their way. They indeed conſtantly abſtain from fleſh, fiſh, wine, onions, milk, and

every other food of a hot quality ; but they indemnify themſelves in this reſpect, by other diſhes which they procure, and eſpecially by the liberty they take of eating during the whole day.

The women and girls, who are the grand votaries of Fo, are eaſily ſeduced by the bonzes, who are very dexterous in carrying on love intrigues. They tell them, that this preſent body is no more than a heap of vile rubbiſh, not worth the minding, and inſinuate, that ſeveral of their ſex, by granting favours, have had commerce with Fo himſelf, without knowing it. At preſent, ſay they, ye belong to the weak and ſubmiſſive ſex, but by complying, ye will at your ſecond birth become men ; and thus it very often happens, that women, and young ladies of good fortune and diſtinguiſhed families, are debauched by theſe impoſtors, and come under the management of maſters, who make them renounce all modeſty.

CHAP. XV.

An enquiry into the diſcovery of iron, known in all ages in China, and unknown elſewhere; whether there are more males, than females born in China; the falſhood of the opinion of thoſe who attribute the ſame origin to the Egyptians and Chineſe; the origin of idolatry in China; by whom China began to be peopled; the extent and beauty of the rivers and lakes of China; the falſe opinion of Mr. Huet, with reſpect to the commerce of China.

'TIS certain, that the knowledge of iron is very ancient in China, and 'tis probable, that it was known by the firſt governors of the Chineſe, ſince mention is made of it in the chuking, where 'tis ſaid, that iron comes from the province of Leangtcheou. 'Tis not ſaid, that it was there that people had the firſt knowledge of iron; but becauſe China evidently began to be peopled on the weſt of Peking, it was at Leangtcheou that the Chineſe chiefs found the earth proper for founding iron. Perhaps they had ſome piece of this metal with them, or had learnt to know it, from thoſe who had liv'd with Noah; for 'tis hardly probable, that this patriarch built the ark without the aſſiſtance of iron inſtruments.

But it may be ſaid, could not Noah have iron in the ark, without knowing from what earth it was obtained? this to me appears very improbable. But granting this to be true, it was much more eaſy for his deſcendants to know this earth, than for

for thoſe who had never ſeen iron, and who having no idea of that metal, and not ſo much as knowing whether it exiſted, could not think of ſearching for it.

If men had any knowledge of iron in the time of Noah, or even before Tubal-Cain, how could it happen that ſome nations, even after the diſperſion, went to inhabit the country where Tubal-Cain worked in it, ſo forgot what iron was, and how it was made, that in order to ſupply this ſo neceſſary metal, they were obliged to uſe the ſtones commonly called thunder-bolts; ſo that a man was obliged to ſpend a conſiderable part of his life in piercing, ſharping, and hewing out one of theſe ſtones in form of hatchets, or other ſimilar utenſils, which proves that the world was long unacquainted with iron?

It muſt be granted, that it is not eaſy to conceive how this knowledge was loſt among theſe ancient nations, as well as thoſe who went to inhabit America, while it is evident, that it was always preſerved among the Chineſe, tho' neither by their books, nor any other manner, they can determine at what time it began to be known.

Perhaps it may be ſaid, that at the time of the diſperſion, thoſe who went to China, more attentive than the reſt, carried with them the ſhovels, pick-axes, trowels, and other utenſils, which ſerved to build the tower of Babel; or perhaps it may be ſuggeſted that the Chineſe, who deſcended immediately from Shem, the eldeſt ſon of Noah, received from that privileged father, ſome pieces of knowledge, which were not ſo common among the deſcendants of Ham and Japhet, and which were even forgot by ſome of the branches of Shem, eſpecially ſuch as did not come towards the eaſt. Be this as it will, we cannot in China find any marks of the ig-

norance of iron, ſuch as theſe ſtones cut to ſupply its place; at leaſt the Chineſe literati have never heard of them. 'Tis alſo to be obſerved, that if the grand Yu had wanted iron inſtruments, he could never have cut the mountains, nor dug thoſe great canals in order to give a free courſe to the waters, which overflow'd the land.

The ſecond queſtion is, whether in China there are more males than females born, tho' tis certain, that the number is nearly equal. But on this hypotheſis is it not ſeemingly a piece of injuſtice, to take more wives than one, without leaving any for thoſe who want to marry? to this the Chineſe reply, that there are among them vaſt numbers of eunuchs and poor men, who renounce marriage, for want of the means of ſupporting wives.

'Tis to be obſerved, that under the preceding dynaſty, the palace of the emperor, and the houſes of the grandees were full of eunuchs of good families, becauſe ſeveral of them obtained the firſt offices of the empire, and becauſe it was cuſtomary to entruſt all domeſtic cares to them. 'Tis not ſo at preſent, ſince the Tartars allow no authority to the eunuchs, becauſe they formerly abuſed their truſt, and occaſioned great commotions in the empire, ſo that there are now no eunuchs, except among the dregs of the people and poor countrymen, who cannot afford to marry.

'Tho' tis true, that among the children born in Peking, there are no more males, than females, yet 'tis certain, that if at the end of every year we ſhould count the live children born that year, we ſhould find many more boys than girls, becauſe among the great number of expoſed children, we find almoſt none elſe but girls, ſo that among a hundred, we hardly find three boys. The caſe is

nearly the ſame in all the great cities, where there are vaſt numbers of ſlaves; for in the ſmall towns or villages inhabited by the common people or labourers, there are very few children expoſed, and theſe are ſuch as are ready to die, while thoſe in good health eaſily find people to adopt and bring them up.

As there are not more boys than girls born in China, it is evident that polygamy muſt be an obſtacle to multiplication.

Let us now run the parallel between the Egyptians and Chineſe. From the reſemblance between the manners and cuſtoms of theſe two nations, we may judge, that they have drawn their uſages, ſciences, and arts, from the ſame ſource, without the one's being a detachment or colony from the other. In China, every thing beſpeaks antiquity, and an antiquity ſo well eſtabliſhed, that it is not conceivable that the Egyptians ſhould in their infancy be in a condition to raiſe great armies, traverſe immenſe countries, and level and people an extenſive kingdom. What Diodorus Siculus relates, ſeems to prove, that in the latter ages, Oſiris tranſported himſelf to Bengal from China before peopled, and here is the eaſtern ocean, which Diodorus, little acquainted with geography, perhaps took for the end of the world, ſuppoſing he imagined the earth to be flat, which was long believed.

When it is ſaid that Oſiris travelled into Aſia, as it is not determined into what part of it he went, ſo it was not neceſſary he ſhould go far in order to diſcover whether this was true or falſe.

To return to the Chineſe antiquity, the following are ſome proofs of it, which hardly admit of a reply. 'Tis ſaid, that the Egyptians formerly knew, that Venus and Mercury revolved round the ſun,

leaving the earth immoveable in the center of the world, with the other planets revolving round it.

Granting that this piece of knowledge was well atteſted, yet it is certain, that it was as ancient, and perhaps more ſo, in China, than in Egypt, with this difference, that the Egyptians loſt it, and that Ptolomey himſelf in the midſt of Alexandria, rejected this motion of Mercury and Venus round the ſun, whereas the Chineſe have preſerved it to the preſent age.

We have the catalogue of the ſtars known to the ancient Chineſe, together with their manner of obſerving them, their armillary ſpheres, and their circles divided into 360 degrees, one of which repreſented the equator, and another a meridian, to determine the courſe of the ſtars, their latitude, &c. and if we compare this catalogue with that which remains of the Egyptians, we ſhall find, that the Chineſe are not inferior to them, in point of antiquity, and conſequently cannot be a branch ſprung from them.

Among the Chineſe, the right-angled triangle has been ſo long known, that according to the teſtimony of the emperor Changi, the beginning of it cannot be determined, ſince we read, that the predeceſſor of the famous Theucong, who liv'd about eleven ages before Yu, ſaid to his diſciple, that with this inſtrument many obſervations might be made, and that Yu was not the inventor, but the uſer of it.

How did this piece of knowledge come to Pythagoras, to whom it did ſo much honour? did he invent it, for it is not impoſſible that different perſons ſhould make the ſame diſcovery? or had he it from the Indians, and thoſe from the Chineſe? theſe are points of which we cannot be certain, 'till we find

other

other monuments which diffuſe more light in this particular.

We need not be ſurpriſed at the marks of reſemblance, obſervable between the two nations, ſince it is very ordinary for ſo ancient and polite kingdoms to reſemble each other in ſome reſpects, tho' they have not the ſame origin. But what is more aſtoniſhing is, that there are ſuch palpable differences between the two nations, that it is hardly poſſible to conceive how they ſhould ſpring from the ſame common ſtem. In Egypt it is lawful for a brother to marry his ſiſter, which in China would be look'd upon as a monſtrous thing, of which there never was an example. The Egyptians ſoon fell into the moſt ſtupid idolatry, and adored not only their heroes, but alſo the water, the air and the earth, and afterwards crocodiles, rats, and the vileſt of inſects. Some of them even made choice of turnips and onions, as the objects of their worſhip, finding, as their enemies have reproach'd them, freſh deities in their kitchen gardens, every morning. If the origin of the Chineſe and Egyptians was the ſame, the former from the beginning of their eſtabliſhment, would have been infected with the ſame contagion, tho' we need only read their claſſical books to be convinced, that there were no traces of idolatry among them, for ſeveral ages. It was Laokiun, a Chineſe philoſopher, who firſt put a ſtop to the worſhip of the ſupreme being, and idolatry afterwards ſpread under the reign of Ming-ti, the fifteenth emperor of the dynaſty of Han, by whoſe orders the law of Fo was brought from the Indies, but it was always oppoſed, refuted and anathematiſed by the literati, who filled the empire with their books againſt this new ſect, which had and ſtill has a conſiderable reputation among the vulgar.

'Tis thought that anatomy, which by diſſection diſcovers the parts of the human body, was firſt practiſed in Egypt, whence it was afterwards tranſmitted into Greece. But this ſcience was always unknown to the Chineſe, till theſe latter ages, that they have heard the Europeans ſpeak of it, and however uſeful it is to the living, they could never reliſh it, and are ſhock'd at the very propoſal of opening a human carcaſs.

But at what time could the Egyptians penetrate into China, in order to people it? they muſt have gone thither very early, otherwiſe they would have found it peopled to their hands, ſo that they muſt have conquered it, inſtead of ſettling colonies in it.

Was it Seſoſtris that conquered China? we ſhould by this means give too much work to this hero, who in ten years is ſaid to have ſubdued the Medes, the Scythians, Phœnicia, Aſſyria, and all the leſſer Aſia; and in theſe latter ages, ſome authors not knowing to whom to have recourſe for peopling Aſia, have ſent Seſoſtris thither, upon the credit of this paſſage of Lucan, "Venit ad occa-"ſum, mundiq; extrema Seſoſtris." Seſoſtris has come to the weſt, and to the extremities of the world.

Tho' authors have had recourſe to Seſoſtris, yet he is a dubious perſon, ſince ſome ſay, that he was a Grecian, and others an Egyptian. In the former caſe, being ſo careful to preſerve his conqueſts, he did not think it proper to ſend detachments very far in order to gain freſh victories. If he was an Egyptian, as others have imagined, and become the chief of a nation ſoft, effeminate, and addicted to the pleaſures of ſenſe, abundance of which were furniſhed by the country where he reigned, would he have quitted ſo delicious a country, in order to riſque

riſque the fortunes of war in climates ſo diſtant, where he could find nothing better, than what he already poſſeſſed? beſides, the people over whom he reign'd, were very different from the Kalmouks, who were extremely poor, and innur'd to labour.

It cannot certainly be ſaid, that Menes or Miraiſm, the ſon of Cham, came into China, ſince this could only be done by his children. But at this time, Egypt was divided into ſeveral kingdoms, ſo that we read of the king of the Thebans, the king of the Tanites, and the king of Memphis; now would theſe princes who watch'd each others motions, have diſperſed in order to make eſtabliſhments in countries unknown to them?

Be it as it will with the kings of Egypt, who are ſaid to have gone, or to have ſent men into China, either in form of an army, or in caravans, they muſt have croſſed the whole weſt Indies, before they could arrive at the eaſt. Now I aſk, if at that time the Indies were inhabited or not? if it ſhould be anſwered, that they were not, in this caſe, we can only find the diſorders cauſed by the deluge in them, ſo that this army would have been deſtitute of every thing requiſite for its ſubſiſtence, and muſt have till'd the ground, ſown grain, and reaped their harveſt in proportion as they advanced, which can hardly be conceived.

If we ſuppoſe that the Indies were before inhabited by Shem, and his children or grand-children, we muſt at the ſame time ſay, either that theſe people were ſo weak or void of ſenſe, as to allow the Egyptians to paſs thro' them, without ever ſtriking a ſtroke, and that they calmly beheld them going to take poſſeſſion of the territories to the eaſt of them, which confined and as it were kept them between two fires.

'Tis perhaps more reaſonable to ſuppoſe, that a caravan of the deſcendants of Shem joined the Egyptians, and went in concert to people China, but granting it was ſo, the Chineſe would be what we call mungrels, a race of Shem, and another of Cham, ſome good and others bad, of different languages, diſpoſitions and cuſtoms, which mixture would have produced a kind of moſaic work, formed of diſſimilar pieces.

Now nothing was ever more uniform than the Chineſe in all ages, ſince from their origin till now, they have the ſame language, the ſame laws, the ſame genius, the ſame countenance, and even the ſame figure, with reſpect to which laſt article, there is no other difference among them, than that obſerved between thoſe born in the north, and the inhabitants of the ſouth, the former being generally more white and robuſt, while the latter are more brown and of a weaker complexion.

Is it not more natural to ſuppoſe China peopled by the deſcendants of Shem alone, who had no enemies to oppoſe them, who might clear the grounds by little and little, and enter into Chenſi, the firſt inhabited part of that country, as all the Chineſe agree?

Let us now compare the public works of China, with thoſe of Egypt. What is more admirable than the great wall, either for its uſefulneſs or ſtrength, ſince ſo many ages have not been able to deſtroy it, ſince there are no other apertures in it but artificial ones, and ſince all the reſt, to the very tops of the higheſt mountains, has ſtood againſt the injuries of time, and the ſhocks of earthquakes? every one knows its length, its height, and its thickneſs, and we ſee ſo many bricks and ſtones ſo well arranged, and ſo firmly cemented, that it ſeems to be a greater curioſity than the monuments of Egypt. It

It may perhaps be ſaid, that it is not the bricks, the ſtones, and the maſonry, which we admire in Egypt, ſince we there ſee figures of men, animals, quadrupeds, birds, baſs-reliefs, inſcriptions, and hieroglyphics, which for their antiquity can hardly be underſtood; and tis preciſely for this, that we admire them; for if we underſtood them well, we ſhould perhaps find nothing myſterious in them.

China has the misfortune as yet, not to have been travelled to by the literati of Europe, who would find inſcriptions and characters on the great wall, with this difference, that the Chineſe to this day know their ancient characters, whereas the Egyptians cannot read the writing of their anceſtors.

As for the cut figures of men, animals, and birds, the Chineſe ſculptures and their triumphal arches are all covered with them, and we there ſee coloſſal ſtatues breathing real life, and dignified with attitudes agreeable to the paſſions the workmen intended to repreſent.

If there are no pyramids in China, as in Egypt, yet are not the Chineſe more to be commended for having built bridges ſo magnificent as thoſe in ſome of their provinces, and ſo remarkable as that called the bridge of iron, which goes from one mountain to another over different precipices? numerous armies have formerly marced over this bridge which ſtill ſubſiſts.

But perhaps it may be ſaid, that China has nothing comparable to the Nile, that famous river, its ſource, its cataracts, its regular and fertile inundations.

The famous Nile will appear no more than a rivulet when compared with the vaſt river Yang-tſe-kiang, which runs thro' all China, ſo that if we view the map of this empire, and conſider this ſon of the

ſea,

ſea, as the Chineſe call it, from its ſource to its diſemboguement for 700 leagues; if we attend to its breadth and depth, and the lakes which it forms or croſſes, one of which, among others, is eighty leagues in circumference; if we conſider the large and beautiful cities which it enriches; the multitude of the veſſels and ſhips which cover it, and are like ſo many floating cities full of merchants, and people who live by that river, which without overflowing like the Nile, furniſhes on the right and the left a vaſt number of canals which water the neighbouring fields, as much as the inhabitants think proper, which is far more commodious and advantageous than an uncertain inundation which cannot be regulated, but comes ſometimes too ſoon and at others too late, according to the rain which falls at the ſource of the Nile.

If the literati of Europe could travel over all China, and only conſider the face of the country, how many curious things could they find, which have not been mentioned by any author? what would they diſcover if they were permitted to till the land in the north and ſouth, the eaſt and weſt, to dig into the earth and ſearch for its ſtores, as they have done in Egypt? how many inſcriptions might they not find, on ſtones, marbles, or ancient monuments, buried by earthquakes, which in China have been ſo frequent and ſo violent, as to level mountains, and ſwallow up whole cities, as we are informed by hiſtory.

Beſides the mines already known, how many others might they not diſcover by the European ſagacity? this would be a quite new ſubject, which would employ the reſearches of the learned for more than one age, during which time they would be regardleſs of the Phœnicians, the Egyptians, the

the Chaldeans, the Greeks, and other nations, which have formerly been ſo conſiderable, but now make no figure at all.

We ſhall conclude by examining what Mr. Huet has advanced, concerning the commerce of China, who ſays, that if we may believe the Chineſe, they have extended their empire to the cape of Good Hope.

This aſſertion is not certainly to be found in any of their ſtandard books; but the following circumſtances may have given riſe to this error.

The firſt Europeans who doubled this famous cape to go to China, found that it was call'd Talanchan, that is, the mountain near the great waves. Now from Europe to China there is no part which better deſerves the name than this cape, which at firſt was called the Cape of Torments, the Lion of the ſea, and at preſent the Cape of Good Hope; and in order to denominate it in Chineſe, they us'd the words Ta-lanchan, without reflecting that the Chineſe might have given this name to ſome other place in the neighbourhood. Their veſſels were abſolutely incapable of reſiſting the tempeſt of the bank of Horn-backs, and if a Chineſe fleet ventur'd to go thither, a ſingle veſſel could not return to tell the ſhipwreck of the reſt.

The ancient Chineſe ſhips or barks were not much ſtronger than theſe at preſent, but perhaps much weaker; for in navigation, as well as in other arts, people gradually advance to perfection. The Chineſe have always ſail'd near the land without loſing ſight of it, except for a few days; and becauſe their large veſſels are flat bottom'd and draw but little water, they can in ſtormy weather ſhelter themſelves in the bays, where the European ſhips wanting water would infallibly be ſhipwreck'd. 'Tis not to be doubted but the Chineſe going thus

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to Batavia, Malacca, and Siam, have met with places where the ſea was more tempeſtuous than in others, or ſome points difficult to paſs, to which they have given the name of the Mountain near the great waves, and the Europeans muſt have applied this name to the Cape of Good Hope, not knowing any other part which deſerv'd it better.

This however is purely a conjecture, which every one is at liberty to eſpouſe or reject as he pleaſes.

As for the annals of Ormus, which ſay, that in the Perſian gulph there have been four hundred Chineſe ſhips ſeen at once loading and unloading a great many valuable commodities, 'tis not to be denied that ſome Chineſe veſſels might have gone ſo far; but we muſt retrench a cypher from this number, ſince forty ſhips muſt have been more than ſufficient for the things of which China ſtood in need, that is, ſpiceries, cloves, muſk, pepper, incenſe, and ſanders, ſince as for cinamon, they are content with what grows in China, which is far inferior to that produc'd in Ceylan. As for every thing elſe they have great plenty of it, and if they ſail, it is rather with a view to export than to import any thing but money, which the Europeans, who come to Canton, know from experience. If at any time the Chineſe buy curioſities, 'tis when there is an emperor on the throne who is delighted with them; but beſides this, they cannot be the objects of a conſtant commerce.

With reſpect to the Indian gums, the Chineſe phyſicians and ſurgeons make almoſt no uſe of them, ſince at Peking, in the ſpace of a whole year they do not uſe half a pound of opium, which they call yapien, but they ſupply its place with the white poppy.

Beſides, Mr. Huet does not ſay that he has ſeen theſe annals of Ormus, nor tells us about what time

time theſe four hundred Chineſe veſſels appeared in the Perſian gulph. If it was about the middle of the eighth age after Yu, under the dynaſty of Tang, this will confirm what is written in the Nieniſſe (a large collection of the Chineſe hiſtorians) that the troops of the calif being come to the aſſiſtance of the emperor againſt a rebel, they conquered him; that a great many of theſe troops being ill paid for their ſervices, or not being able to return by the ſame road, they deſcended to the ſouth as far as Canton; that having beſieged the city, they took it either by force, or by the treachery of the governor, ſince every thing there was in a tumult; and that they pillaged it, and embark'd to return into their own country, without being heard of ever ſince.

CHAP. XVI.

The manners, cuſtoms, and uſages of the ſavage Miao-ſſes; their origin; the ſituation of their country; their habitation, commerce, cloathing, muſical inſtruments, and their dances.

THE Miao-ſſes are ſpread through the provinces of Setchuen, Koei-tcheou, Houquang, Quangſi, and all the frontiers of the province of Quang-tong. Under this name are comprehended various bodies of people, moſt of whom only differ from the reſt in certain uſages, and ſome ſmall diverſity of language.

In order to contain them, large places are built in ſorry ſpots of ground, but at an incredible expence, by which means their reciprocal communication

tion is cut off, ſo that the moſt powerful of theſe Miao-ſſes are almoſt block'd up by forts and towns, which ſecure the tranquillity of the ſtate.

They are thought to be in ſubjection when they continue in repoſe, but if they perform acts of hoſtility either to be revenged of the Chineſe, who are often troubleſome enemies, or to give proofs of their valour, of which they boaſt, thinking themſelves better ſoldiers on horſeback than any other nation, the Chineſe drive them back into the mountains without any further attempt to deſtroy them. The viceroy, or even the procurator of a province, to no purpoſe ſummons them to appear, ſince they will only do what they themſelves pleaſe.

The great lords among the Miao-ſſes not only have their officers, but petty lords under them, who, though maſters of their vaſſals, are yet as it were feudatories, and obliged to draw forth their troops when they have orders for it, and the houſes of theſe lords are as good as the beſt of the Chineſe. Their ordinary arms are the bow and the half pike. The ſaddles of their horſes are well made, and different from thoſe of the Chineſe, becauſe they are narrower, higher, and have ſtirrups of painted wood.

Their horſes are very much eſteem'd, both on account of the expedition with which they climb up the higheſt mountains, and deſcend from them in a full gallop, as alſo on account of their dexterity in jumping over large ditches.

When the officers of the troops are choſen, they require the candidates on the horſe they mount to jump over a ditch of a certain breadth, with a ſtrong and clear fire in its bottom, and alſo oblige the ſoldiers to deſcend the higheſt mountains at full ſpeed, with the reins lying on the horſe's neck.

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The Miao-ſſes in the middle and ſouth of the province of Koei-tcheou, may be divided into ſuch as are ſubjected, and ſuch as are not.

The former are alſo of two kinds, ſome of whom obey the Chineſe magiſtrates, and form a part of the Chineſe people, from whom they diſtinguiſh themſelves by a kind of hood, which they wear inſtead of the common bonnet us'd among the other Chineſe.

The others have their hereditary mandarins, who were originally petty officers, who for their military ſervices have been conſtituted maſters, ſome of ſix, others of ten, and perhaps more Miao-ſſes conquer'd towns.

Theſe mandarins are the firſt judges of the cauſes of their ſubjects, and have a right to puniſh, but not to put them to death.

The ſubjected Miao-ſſes wrap up their heads in a piece of ſtuff, and only wear a kind of doublet and breeches; but their mandarins and ſervants are cloath'd like the other mandarins and Chineſe of the country.

The ſavage or unſubjected Miao-ſſes have houſes of but one ſtory, built with bricks, in the lower parts of which they put the oxen, ſheep, cows, and hogs, which is a very good reaſon why their houſes ſhould be dirty and ſtinking.

Theſe Miao-ſſes are ſeparated into villages, and live in great union, though they are only govern'd by the oldeſt man in each village. They cultivate the ground, make ſtuffs, and prepare a kind of tapeſtry which ſerves to cover them in the night. This ſtuff is not extremely good, but the tapeſtry is well wove; ſome of them are of ſilk of different colours, as green and yellow, others of them are made of large hempen threads, which they alſo take care to dye; they

they wear no other habit but a pair of drawers and a kind of caſſock, which they fold over their breaſts.

The Miao-ſſes whom the Chineſe call Mou-las, that is, rats of the wood, are better cloath'd, and the form of their garment is that of a ſack, with ſleeves, wide at the ends, and cut in two pieces above the elbow, below which they have a kind of caſſock of another colour, while the ſeams are adorn'd with the ſmalleſt ſhells they can find in the ſeas of Yvernan, or in the lakes of the country; the bonnet and other parts of the dreſs are nearly the ſame with thoſe of the other natives, and theſe garments are made of the groſs twiſted threads of a kind of hemp and ſome herbs unknown to the Chineſe themſelves.

Among their muſical inſtruments there is one compoſed of ſeveral flutes, inſerted into a large pipe, with a hole or kind of reed, whoſe ſound is more harmonious than that of the Chineſe chin, which is a kind of hand organ which muſt be blown into.

They can dance in time, and in dancing they very well humour the grave and gay tunes, &c. Sometimes they play upon a kind of guitarre, and at others they beat an inſtrument compos'd of ſmall drums, after which they overturn it, as if they wanted to throw it away or break in pieces.

The Miao-ſſes who are in the part of Hou-quang, next to the province of Quang-tong, go bare-foot, and by running on the mountains have hardened their feet to ſuch a degree, that they climb up the ſteepeſt rocks, and with the moſt incredible ſwiftneſs walk on the moſt ſtony grounds without any inconveniency.

The head-dreſs of the women has ſomething groteſque and whimſical in it, ſince they put upon their head a piece of board more than a foot long, and five

five or ſix inches broad, which they cover with their hair, fixing the latter to the former with wax, ſo that they ſeem to have a hat of hair. The can neither riſe up nor ſit down without ſupporting themſelves by the neck, and are continually oblig'd to turn their heads to the right and left, when travelling on the roads, which in that country are full of woods and thickets.

The hardſhip is ſtill greater when they want to paint themſelves, ſince they muſt be ſeveral hours before the fire to melt the wax, and after having clean'd their hair, which they do three or four times a year, they again dreſs their heads in the ſame manner.

The Miao-ſſes think that this head-dreſs is charming, and particularly proper for young women, but thoſe advanced in years are not at ſo much pains, and only tie up their hair in knotted treſſes.

We ſhall not here ſpeak of a great many communities comprehended under the general name of Miao-ſſes. What is moſt deſtructive to them is, that they are almoſt continually at war together, ſince revenge is perpetuated among them, and deſcends to their poſterity, ſo that the great grandſon will attempt to avenge the death of his great grandfather, if he does not think it ſufficiently done before. The Chineſe mandarins are not diſpos'd to venture their perſons in re-eſtabliſhing peace among this people, ſince they eaſily overlook what they cannot hinder but by riſking the lives of the Chineſe ſoldiery.

CHAP. XVII.

The manner of making artificial pearls, which reſemble the natural; the method of reſtoring their original beauty, when loſt; manner of mending broken porcelain veſſels; manner of painting porcelain already bak'd; of reſtoring the colour to old clouded canes; of waſhing or renewing old prints or ſtamps; of giving an air of antiquity to copper veſſels; the ſecret of colouring them yellow, or tinging them with a beautiful green.

THE Chineſe pretend to have found the art of making pearls, which are in one ſenſe almoſt natural. The Chineſe ladies of quality ſet a great value upon true pearls, which they generally uſe as ornaments in their dreſs. The rivers of the eaſtern Tartary furniſh them with pearls, which however are leſs beautiful than thoſe brought from the Indies, but the value of the artificial pearls bears a proportion to their reſemblance to ſuch as are natural.

The ſmall eſteem the Chineſe have for the counterfeit pearls of Europe, ſufficiently ſhews that they think them inferior to ſuch as they themſelves make, and the advantage they find in this mehtod is, that theſe pearls are form'd, augmented, and perfected under their inſpection, and that they catch them in the boſom of the fiſh, where this ſubſtance is form'd in the ſame mannet as the true mother of pearl. The ſecret is as follows:

Take, ſay they, one of the largeſt oyſters you can find in pure water, put it into a baſon half full of

of limpid water; place this baſon in a retir'd place, in ſuch a manner however as that it may eaſily receive the dew of heaven; take care that no woman approach it, nor let the barking of dogs, the crowing of cocks, nor the cackling of hens be heard in the place; then take ſome of the ſeed of pearls call'd yotchus us'd in medicine, and reduce it to an impalpable powder; then after gathering ſome of the leaves of the tree call'd che-ta-kong-lao (a kind of holy oak) waſh them well, expreſs their juice, and with it unite the ſeed of the pearls. Of this maſs form ſmall balls as large as a pea, which you muſt cover intirely with a fine powder of the ſhining pellicule which is found in the inſide of the mother of pearl. In order to make theſe balls intirely round, roll them on a varniſh'd plate till there remain no more inequalities in them, and till they are dry enough not to ſtick to the fingers, after which dry them altogether in a moderate heat of the ſun. When your matter is thus prepar'd, open the mouth of your oyſter, and put the new form'd pearl into it, and feed the oyſter for a hundred days in the manner I am about to deſcribe, but take care to give it its food every day at the ſame time preciſely, without varying even a few minutes, and when the hundred days are expir'd, you will find a pearl of a beautiful water, which you may bore when you pleaſe.

The author does not forget to ſpecify the materials of which this food is compos'd, and particularizes the gin-ſeng, the china or white eſquine, and the peki, which is a root more glutinous than the mouth-glue, and the pecho, another medicinal root. We muſt, according to him, take of each of theſe a dram, and reduce them to a very fine powder, of which, with honey purified over the fire, we form long paſtils, and divide the whole into a hundred portions for the hundred days.

This receipt is not ſeemingly without difficulties, which require illuſtration from the author if he could be conſulted; for how ſhall we open the oyſter without hurting it? or muſt we wait till the oyſter opens itſelf? how muſt we open the mouth of the oyſter to put the prepar'd pearl into it, or is it ſufficient to put it into the ſhell? In like manner with reſpect to the diſtribution of the food, is it only to be put into the water, whence the oyſter will not fail to draw it into its mouth? All theſe points ſeem to require illuſtration.

'Tis certain that in China there are people employ'd in making theſe pearls, who certainly would not uſe the ſeed of pearls ſo much eſteem'd in medicine, if they were not certain to reap a conſiderable profit from it. Perhaps alſo, the Chineſe have found from experience, that by the nouriſhment they give the oyſter, there are ſeveral ſmall pearls form'd, which indemnify them for the expences they have been at in producing the principal one.

Be this as it will, 'tis certain that the Chineſe have had a good deal of knowledge of the origin of true pearls. The choice they make of the mother of pearl, of a retir'd place, diſtant from noiſe and harſh piercing ſounds, accompanied with a pure air, and expos'd to the dew, the long time they require for the formation of the pearl, the aliments they furniſh, and by which they ſupply the juices drawn from plants, which the rains, after having enlarg'd the rivers, carry into the pearl fiſheries, and which, as they aſſure us, render them all fertile, are circumſtances which evince, that by the aſſiſtance of art, the Chineſe have endeavour'd to imitate nature in her operations.

To the ſecret of forming pearls in ſome meaſure natural, the ſame author adds ſome other ſecrets for reſtoring their primitive beauty when loſt.

When pearls loſe their beauty, there is a method of removing the impurities adhering to them, and reſtoring them to their primitive ſplendor. For this purpoſe, let them ſteep a night in woman's milk, then take the herb y-mont-ſao, reduc'd to aſhes, make a lye of it, and receive the water which drops from it through a coarſe linen cloth; add a little fine wheat flour; put your pearls into a ſilken bag tied at the mouth, and after having plung'd the pearls into this liquor, rub them gently with your hand.

If pearls are tarniſh'd or ſpoil'd with any unctuous matter, take geeſe and ducks dung dried in the ſun and reduc'd to aſhes; make a decoction of theſe, and when the water is ſettled, put the pearls in a ſilken bag, and waſh them in the manner above directed, in this decoction.

The approach of the fire ſometimes renders pearls reddiſh. In this caſe, take the ſkin of the hoan-nan-tſe (a foreign fruit of which the bonzes make their beads) boil it in water, into which put the pearls and waſh them; or beat turnips or raddiſhes, and after having expreſs'd the juice of them, put the pearls a whole night into it, and they will come out very white.

If the pearls become red of themſelves, waſh them in the juice expreſs'd from the root of the Indian banana tree; leave them in that juice for a night, and the next morning they will have their firſt ſplendor and natural whiteneſs.

Pearls are ſometimes damag'd when without reflection they are brought near a dead body. In this caſe they are reſtor'd to their primitive luſtre by

waſhing and rubbing them in the lie of the plant ymnot-ſao, with which a little meal and lime are to be mix'd.

The author alſo adviſes us not to leave pearls in places ſcented with muſk, by means of which they are ſo tarniſh'd as to loſe a conſiderable part of their value.

The neatneſs and elegance of the Chineſe furniture has been reliſh'd in Europe, ſo that for a long time paſt their porcelains and varniſh'd works have been the ornaments of our cabinets; but as the porcelain is brittle, whatever care we take of the plates, cups, and urns which are brought from China, they are eaſily broken, and we generally look upon broken porcelain as loſt, but this loſs is not irreparable among the Chineſe. When the porcelain is not intirely bruis'd, and when the pieces can be reunited, they have the ſecret of joining them ſo neatly that it can't be perceiv'd, and the veſſels are as good as ever.

For this purpoſe they uſe a glue made of the root of the peki abovementioned: They reduce it to a very fine powder, which they mix with the white of a new-laid egg; when the whole is duly mix'd, they rub the edges of the broken pieces with it, apply them to each other, ſecure them by a thread, and ſet the veſſel before a moderate fire; when the glue is dry they remove the thread, and the veſſel is as good as if it had not been broken: but they muſt not put the warm broth of fowls into ſuch veſſels, becauſe it would deſtroy the cement with which the pieces are united.

The ſame author ſays, that by a mixture of certain ingredients 'tis eaſy to paint whatever we have a mind on porcelain after it is bak'd, and that the figures made upon it will laſt as long, and appear as natural as thoſe which it receives in the furnace.

Fo-

For this purpoſe, ſays he, take five drams of naocha (ſal ammoniac) two drams of low-ſan (Roman, German, or Engliſh vitriol) three drams of tan-ſan (vitriol of Cyprus) and five drams of lime; pound the whole finely, and mix it with a ſtrong and thick lixivium of pot-aſh; with this mixture you may make any figures on porcelain, and when they are dry you muſt waſh and rub the veſſel. This mixture produces the ſame effect on bamboo, and cane.

Armed chairs and others, the ſeats and backs of which are made of wove cane, are now very common in Europe. The ſhreds of cane in time loſe their natural colour, but in order to reſtore it we need only fill ſome pieces of paper with flour of ſulphur, and lay them on a ſlow fire in ſuch a manner that the ſmoke may reach the cane; by this means, however old or tarniſh'd it may be, it will forthwith be render'd as beautiful as when the work was new.

Among the ornaments of the Chineſe cabinets, we find muſical inſtruments, ſuch as flutes of ſeveral kinds, harps, and guitars, on which they play by touching the ſtrings delicately. The Chineſe literati and ladies think it a great accompliſhment to play well on theſe inſtruments. According to the ſame author, if the nail is weak, the ſound of the inſtrument is neither fine, ſweet, nor full. He alſo ſays, that the means of ſtrengthening the nails is to perfume them, and expoſe them to the ſmoke of ſilk-worms dried and burnt, when they have died in their cods.

In China the halls and chambers of people in eaſy circumſtances are adorn'd with tapeſtries full of moral ſentences and landſkips, either painted or ſtamp'd. Tho' we have in Europe abundance of

ſecrets to renew old paintings, yet we have none ſo eaſy and expeditious, as that uſed by the Chineſe, lime water alone producing this effect. They uſe a pencil to apply this water to the paintings, and when they are thus waſh'd gently three or four times, they reſume their luſtre and vivacity.

In order to waſh, and in ſome meaſure renew, an old ſtamp'd piece, they ſpread it on a ſmooth table, and fix it ſecurely at the ſides and ends. Then they ſprinkle it uniformly with water, and with a fine ſieve of horſe-hair, ſtrew upon it a bed of the powder of honchouviché (a ſtone found in the ſouthern provinces) about the thickneſs of a farthing. Then they moiſten the ſtuff a ſecond time, and lay upon it a bed equally thick of the aſhes of tchinkia-hoci, (the ſhell of a kind of muſcle) and leave it in this condition for a whole hour, after which, ſloping the table, they pour upon it a large quantity of tepid water, and find the ſtamp in good order.

Among the furniture of the Chineſe, they ſet a particular value upon the pots or vaſes, in which they burn perfumes and odoriferous ſubſtances. A cabinet would not be well adorned if this piece of furniture was either wanting, or not made in ſuch a taſte, as to attract the attention of viſitors. Theſe vaſes are made in a whimſical form, and the proprietors make it their principal ſtudy to give them an air of antiquity. They are generally made of copper, but they give them any colour they pleaſe, by certain materials laid upon them, and gradually hardened by the action of the fire.

Take, ſays the ſame Chineſe author, two drams of verdigreaſe, two drams of ſal ammoniac, five drams of yetſouitan-fan (a mineral of Thibet, probably the Armenian ſtone, or green azure) and five

drams

drams of tchucha (cinnabar). Reduce the whole to a fine powder, and mix it with vinegar. But before this mixture is applied, the copper muſt be rendered ſmooth and ſhining, with the aſhes of ſome ſolid wood, in order to remove all unctuoſity or dirt adhering to its ſurface.

After theſe preparations, waſh the copper veſſel well with pure water, ſuffer it to dry, and with a pencil apply the mixture to it. Soon after put live coals into the veſſel, and a briſk fire will ſoon make it change its colour. When the coals are conſumed and the veſſel cold, waſh it again to remove the redundant part of the colouring which has not penetrated it, that the new colour you are to apply, may inſinuate itſelf the more eaſily; for this operation muſt be repeated ten times, after which you have a piece in the antique taſte, and if the veſſel is interſperſed with ſmall black ſpots, it is thought the more valuable.

If you want to give the copper a cheſnut colour, add to this mixture a dram of the vitriol of Cyprus, and after having applied it, expoſe it to the fire, which operation you muſt repeat when you ſee the colour fail.

To give the copper an orange colour, add to the mixture, two drams of pong-cha (borax reduced to powder) but after applying it, the veſſel muſt be carefully waſh'd.

When veſſels prepared in this manner are tarniſhed, either by the ſweat of the hands, or any other means, nothing elſe is requiſite to reſtore them to their luſtre, but to leave them for a night in ſnow water.

Another Chineſe author gives us the method of colouring copper veſſels with a beautiful green. Take, ſays he, the firſt water drawn in the morn-

ing

ing from a well, mix with it Cyprus vitriol, Roman vitriol, and yellow earth, till the whole is ſo inſpiſſated as to form a kind of paſte called nifan, leave your veſſel in this inſpiſſated matter for an hour, after which warm it in the manner above directed. Apply three layers of this mixture, and when the laſt of them is dry, take ſal ammoniac diſſolved and melted in water, then with a new pencil lay two or three beds of this liquor over the veſſel; after a day or a little more, waſh the veſſel, let it dry, and waſh it again, which is to be repeated three, four, or five times. The means of ſucceeding in this is, duly to regulate the force of the colour applied, and to manage the ſeveral waſhings with care. If the veſſel is hid for ſome time under ground, ſpots of the colour of cinnabar will be formed on it, and if you would have the colours deeper, burn the leaves of the bamboo, and fumigate the veſſel with the ſmoke of them.

In order to make the nifan, or mixture which gives this colour to the veſſel, take three drams of ſal ammoniac, ſix drams of Cyprus vitriol, and one dram of verdigreaſe, and when the whole is finely pounded, and every ingredient paſſed ſeparately thro' a cloſe ſieve, it is to be diluted in a ſmall ſpoon half full of water. After the veſſel is well poliſhed, dip cotton in this water, and gently rub the veſſel with it, becauſe the ſal ammoniac renders this liquor ſo penetrating, that it might otherwiſe corrode the copper. For this purpoſe, as ſoon as the veſſel is rubb'd, it is to be plunged in the water to remove the mixture. Then for ſome time hold the mouth of the veſſel over a ſlow fire, that the heat inſinuating itſelf into it, may give its external ſurface the colour wanted. This operation is to be repeated till the deſired effect is produced.

Perhaps

Perhaps this method is more certain than the former, but the ſucceſs often depends on the addition or retrenchment of a ſmall quantity of ſome of the materials, and different trials are alone capable of aſcertaining the due proportions.

CHAP. XVIII.

Of the horſe-hart, the horſe-tyger, the odoriferous deer, the hait-ſing, the blue crows, and ſeveral other animals peculiar to China, and and the Chineſe Tartary; the hunting of harts, tygers, and the tael-pi.

THE horſe-hart is a kind of hart little lower than the ſmall horſes of Yvenan. In this province there are alſo harts not to be found elſewhere, and whoſe difference from the other ſpecies conſiſts in this, that they are never bigger nor higher than ordinary dogs. The princes and grandees bring them up in their gardens.

But the deſcription which ſome Chineſe books give us of the horſe-tyger is to be looked on as a fable. It does not, ſay they, differ from an ordinary horſe, but in this, that it is covered with ſcales, and inſtead of hoofs, has the claws of a tyger, and eſpecially the fierceneſs of that creature, which in the ſpring makes it quit the water, and attack men and animals, but this ſpecies of animal is no where to be found.

What is ſaid of the odoriferous deer is very certain, and this animal is not very rare, ſince there are ſome of them, not only in the ſouthern provinces, but

but alſo four or five leagues to the weſt of Peking. It is a kind of deer without horns, and has hair of a blackiſh colour. Its bag of muſk is compoſed of a very fine pellicle, and covered with ſoft hair. Its fleſh is ſo good food, that it is uſed at the beſt tables.

The hait-ſeng is juſtly accounted one of the moſt beautiful of birds, but it is very rare, and none of them are caught, except in the diſtrict of han-tchong-fou, in the province of Chenſi, and in ſome cantons of Tartary. It may be compared to our moſt beautiful falcons, but is much ſtronger and larger, and it may be called the king of the Chineſe and Tartarian birds; for it is the moſt beautiful, the moſt lively and courageous of any of them; ſo that when one is taken it muſt be carried to the court, preſented to the emperor, and delivered to the officers of the falconry.

In the iſle of Hinan, there are crows of a deep blue colour, which have two yellow ears, about half an inch long, and which ſpeak and whiſtle perfectly well. There are alſo ravens with white rings about their necks, ſtarlings with beaks of a very uncommon ſhape, birds as large as a linnet, of as beautiful a red colour as can be imagined, and others whoſe plumage is of a ſparkling gold or yellow colour, and tho' theſe two ſpecies are different, yet they are generally found together.

The yellow goats almoſt never go into the plains, except in very numerous troops, and tho' their hair is indeed yellow, yet it is not ſo fine as that of ordinary goats, but the animals, in bulk and ſhape, perfectly reſemble each other. Their defence conſiſts in their ſwiftneſs, which can hardly be equalled by that of any other animal.

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The wild mules alſo go in ſmall troops, and tho' I call them mules, becauſe this is the ſenſe of the Chineſe name ye-lo-tſe, yet if we conſider this animal exactly, we find that it is different from the tame mules, even in its external figure. Its fleſh is alſo different, ſince it has a very good taſte, ſo that the Tartars eat frequently of it. It is alſo as wholeſome and nouriſhing as that of the wild boars. Theſe mules can never by any means be brought to carry loads.

The wild camels and horſes are of the ſame ſhape with the tame ones, and the camels are ſo ſwift, that the huntſmen, however well mounted, rarely come within arrow-ſhot of them. The horſes go in great troops, and when they meet with tame horſes, they carry them off, by encloſing them on all ſides.

The lao-hous, or tygers, which infeſt China, as much as they do Tartary, are the moſt ſavage of all animals, and their cry alone inſpires a ſecret horror into perſons unaccuſtomed to it. In the eaſtern part of Tartary, their bulk and agility render them terrible. Their ſkin is almoſt always of a reddiſh yellow colour, variegated with large black ſtreaks. There are however ſome of them in the palace, whoſe black, and even greyiſh, ſtreaks, are upon a pretty white ground.

Fierce as theſe animals are, they may be inclos'd in a circle, which the emperor orders to be form'd by his huntſmen, who drive before them all the wild beaſts, which are ſurpriſed to find themſelves among ſo many men armed, divided into platoons, with their ſpears erected.

The harts run up and down, from one ſide to the other, attempting to make their eſcape thro' the men; but the tyger ſtands ſtill in the place where

where he firſt ſees his enemies, and even ſuffers a pretty long time the barking of the dogs which they ſet upon him, as well as the blows of ſome ſharp arrows levelled at him. But at laſt, urged by an exceſs of rage, or the neceſſity of ſaving himſelf, he ſprings with an incredible rapidity, and runs directly upon the huntſmen, who receive him on the points of their ſpears, which they again plunge in his belly when he offers to attack any of them.

The ſtag-hunting is quite diverting, ſince ſome Tartars take the horns of ſtags, and counterfeit the cry by which they call their dams. The males believing that the females are already come, or on the road, generally advance to a certain diſtance. Then they ſtop, as it were to examine whether hinds are come to the place where they ſee the ſtag's heads, and move the horns from right to left with a kind of inquietude. If they begin to dig the ground with their horns, it is a ſign that they are advancing, and accordingly ſoon after, they ruſh thro' the copſe, with which the huntſmen are almoſt covered. But theſe ſpare them a part of their road, by ſhooting at them, as ſoon as they are within their reach.

The hunting of the tael-pi is alſo very amuſing. The tael-pis are as ſmall as an ermine. They keep themſelves under ground, where they dig as many ſmall burrows contiguous to each other, as there are males in their troop; and one of them is always above ground ſtanding centinel, but he runs away and plunges into the ground, when any perſon comes near him. This does not hinder them from falling into the hands of the huntſmen, who as ſoon as they diſcover the ground, open it in one or two places, into which they put kindled ſtraw,

or any other thing capable of frightening theſe animals, which obliges them to come out of their holes, on which occaſion great numbers of them are taken.

CHAP. XIX.

Of the iſland of St. Domingo; how populous it was, when the Caſtilians firſt landed in it; character of Chriſtopher Columbus; his departure for Spain; diſorders of the Caſtilians in his abſence; inſurrection of the Indians; return of Columbus to St. Domingo; the long and cruel war made on the Indians; their ſlavery, deſtruction, and apology.

WHEN admiral Columbus firſt arrived in the iſland of Haiti, the Indian name for St. Domingo, he was no leſs ſurpriſed at its largeneſs, than at the prodigious number of its inhabitants. This tract of land, two hundred leagues long, and about ſixty, or in ſome places eighty broad, appeared to him inhabited in all parts, not only in the plains, which extend from the ſea coaſts to the mountains, which run along the whole iſland from eaſt to weſt, but alſo on the mountains, which tho' ſteep, nevertheleſs formed conſiderable ſtates.

If we may believe the Spaniſh hiſtorian, there were no fewer than a million of Indians in it, when Columbus diſcovered it. In deſcribing the wars which that conqueror of the new world carried on, he repreſents him as fighting againſt armies of a hun-

hundred thouſand men, who marched under the ſtandards of one cacique. They are ſaid to have had five or ſix caciques of equal power, and who could only be ſubdued one after another.

Of this multitude of Indians there is not one left, at leaſt in the French part of the iſland, where there is not the ſmalleſt veſtige of its ancient inhabitants. Neither are there any of them in the Spaniſh part, except in a ſmall canton, which has been long unknown; and where ſome of them have, by a kind of miracle, liv'd in the midſt of their enemies.

Ferdinand and Iſabella are to be commended for taking the wiſeſt precautions for ſecuring the tranquillity of their new ſubjects. They wanted to have them allured by mildneſs, reaſon, and good examples, rather than compelled by force and violence. If their orders were not executed, the fault is not to be laid on Chriſtopher Columbus, ſince he was far from being ſeconded as he deſerved. The troops of new Argonauts, whom that modern Jaſon conducted, was far from being all compoſed of heroes; for if ſome of them had valour, very few of them had wiſdom, and moderation. They were moſtly men, whom deſpair of impunity, for the crimes of which they had been guilty, had obliged to a voluntary exile from their native country, and who at the riſque of a death which they thought honourable, aſpired to the immenſe riches of this conqueſt.

Every one knows, that it was in the beginning of December, 1497, that Chriſtopher Columbus, after a long voyage, and great fatigue, at laſt arrived in this iſland, which on account of its bulk, he called Hiſpaniola, or Little Spain. It was not till ſome time after that, it got the name of St. Domingo

mingo; which being the capital, inſenſibly gave its name to all the iſland.

It was by the moſt weſtern point, that he diſcovered it. He firſt traverſed all the northern coaſt, and remounting with difficulty, from the weſt to the eaſt, anchor'd in a port of the province of Marian, between Mancenil, and Mount-chriſt; and this port he called Port-royal. This canton was under the dominion of one of the principal caciques of the iſland, called Guacanariq.

There was nothing barbarous in the manners of this prince, and his ſubjects were very ſoon reconciled to theſe ſtrangers, the ſight of whom had at firſt ſurpriſed them. They received them with chearfulneſs, and ſtrove who ſhould outdo each other in acts of kindneſs to thoſe new gueſts.

Theſe laſt ſoon intimated that gold was the principal object they wanted, and the Indians forthwith took pleaſure in pulling off their rich necklaces and other ornaments, to make preſents of to the ſtrangers. A little bell or any other bauble of glaſs given them in exchange, pleaſed them much better than all the riches they drew from their mines.

The veſſel in which the admiral ſail'd was moor'd in a bad anchorage, and the anchors yielding, ſhe was forthwith daſh'd againſt the rocks, which diſconcerted his meaſures, and put him as it were at the mercy of the Indians.

The hoſpitable king Guacanariq forgot nothing to ſolace him for this loſs, but forthwith ordered a numerous ſquadron of canoes to go to the aſſiſtance of the ſtrange ſhip, and leſt the proſpect of booty ſhould tempt his ſubjects, he went along with them to keep them in awe by his preſence. He ſpeedily ordered the effects of the veſſel to be taken out and laid in a magazine on the ſhore,

where they were guarded with care. At laſt, touch'd with the affliction of Columbus, the good prince wept, and to recompenſe him as much as poſſible, he offered him every thing in the whole extent of his ſtates, and beg'd him to fix his reſidence there.

The admiral, who had a ſwift bark left, being obliged to go to Spain to give an account of his diſcovery, anſwered this cacique general, that he could not ſtay long with him, but that till his return, which would be ſoon, he would leave a part of his men with him. The cacique forthwith ordered a firm and commodious habitation to be built for his new gueſts, who with the wrecks of the ſhattered veſſels raiſed a kind of fort, to which Columbus gave the name of Navidad, becauſe he had entered that bay, on the day of our Saviour's nativity. Externally they fortified it by a good ditch; and it was alſo defended by forty men, under the conduct of a brave Cordouan, called Diegue Daraffia, who was left with an expert engineer, ſome pieces of cannon, a carpenter, a ſurgeon, and ſtores of every kind, for a year.

The abſence of Columbus was the ſource of the irregularities in this infant colony, ſince they had no ſooner loſt ſight of him, than they forgot the leſſons of wiſdom and moderation, which he had given them, for diviſion introduced diſorder, and licentiouſneſs crown'd it. Equally prompted by avarice and intemperance, they like ravenous wolves ran over all the adjacent places, ſeizing the gold and women of the Indians. They joined cruelty to violence, and ſo provoked their patience, that inſtead of their ſincere friends, they became their irreconcilable enemies.

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All the remonſtrances made by Guacanariq were to no purpoſe, ſince they ſtill continued their plunderings. Beſides, they left the fortreſs, and having entered the neighbouring nations, left every where the moſt fatal impreſſions of their wickedneſs, but ſo many flagrant crimes were not long unpuniſhed, ſince theſe Indians, who only knew the Spaniards by their violences, laid ambuſhes for them. Caunabo, one of the caciques of the iſland, ſurpriſed ſome of them when they were carrying off his wives, and maſſacred all thoſe he caught. This circumſtance, was as it were, the ſignal for the general inſurrection, and there was no more quarter given to ſuch of the Spaniards as could be found.

Canaubo, at the head of ſuch of his vaſſals as he could collect, advanced to fort Navidad, where there were only five ſoldiers, who faithful to the orders of Araſia would never quit it. At laſt the truſty and zealous Guacanariq flew to the aſſiſtance of his friends, but being ſurpriſed at ſo ſudden an attack had not ſufficient time to prepare him for it. The army of Canaubo, far ſuperior to the other, eaſily gained the day, and Guacanariq being wounded, was obliged to abandon his new allies to their unhappy fate. They indeed defended themſelves with ſo much valour, that the Indians durſt not approach them by day, but theſe laſt having in the night conveyed themſelves into the ditches, ſet fire to the fort, which was very ſoon conſumed.

The ſpeedy return of the admiral, who arrived with a numerous fleet in Port Royal, might have eſtabliſhed the common tranquility, but as he had only brought with him the dregs and robbers of Spain, and emptied the priſons; people of that character were only fit for augmenting the diſorder.

Beſides, moſt of the captains who commanded under him, jealous of his authority, took none of the wiſe meaſures, which were requiſite for the intereſt of the growing colony, and for this reaſon, a long and cruel war broke out every where.

The Spaniards gave no quarter to their new ſubjects, but exerciſed the moſt terrible cruelties on them. However, they were three years in ſubduing theſe miſerable creatures. Six kings, whoſe ſtates were very populous, in vain exerted their force againſt the common enemy, and if the fate of arms had depended on the multitude of ſoldiers, they would have better defended their liberties. But the ſwords and fire arms of their enemies, againſt naked and unarmed bodies, made ſo terrible a ſlaughter among them, that the half of the Indians periſhed in that war.

Theſe unfortunate creatures were at laſt ſubjected to the ſevereſt laws, and for ſome time lived in tranquillity, and the power and credit of Guacanariq contributed a great deal to this peace; for this cacique, always a friend to the Spaniards, had carried his zeal ſo far, as to accompany them in their expeditions; and by his mediation, both parties were pacified.

The flame, however, being but ill extinguiſhed, freſh cruelties ſoon broke out, and the Indians, to free themſelves from ſo inſupportable a yoke, forſook the culture of the lands, imagining that in the woods and mountains to which they retired, the game and wild fruits would afford them a ſufficient ſubſiſtance, and that their enemies would be obliged to quit their lands thro' famine; but the Spaniards were ſupported with proviſions from Europe, and were for this reaſon ſtill more animated to purſue

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the Indians into the places, which they thought inacceſſible.

Theſe poor creatures, thus continually harraſſed, fled from mountain to mountain, ſo that the miſery, fatigue, and continual fright in which they were, deſtroyed more of them than the ſword, and thoſe who eſcaped ſo great calamities, were at laſt obliged to deliver themſelves up to the diſcretion of the conqueror, who uſed his power with the utmoſt rigour.

Some miſſionaries having gone into the Indies, preached the goſpel there, and ſome intervals of moderation and ſweetneſs uſed by the reiterated orders of the court, began to efface the terrible prejudices, which theſe Indians had againſt the Spaniards.

But the death of queen Iſabel, who had always protected the Indians, and that of Chriſtopher Columbus, who died ſoon after, rendered them entirely deſperate.

They had begun to enjoy a kind of liberty, except ſome tributes and hard labours, and were allowed to live in their villages according to their own cuſtoms, and under the government of their own chiefs. The avarice of the principal officers attempted to ſtrip them of thoſe remains of liberty, and it was propoſed to the council of Ferdinand to ſubject theſe ſavages entirely, and diſtribute them again among the inhabitants to be employed by their orders to work in the mines, and ſuch other labour as they ſhould think proper.

This is the date of the entire ruin of the Indians; for Michael Paſſamonte, then treaſurer of the king's rights, was ſent to divide theſe poor ſouls, and upon numbering them, there were only ſixty thouſand left, whoſe maſters made all the profit they could, from their acquiſition. They impoſed the moſt

terrible labours on them, and without any reſtraint from the king uſed them as beaſts of burden. Vexation and miſery ſtill diminiſhed their number, and when five years after Roderic Albuquerque ſucceeded Paſſiamonte in the office of commiſſary diſtributor of the Indians, there were only fourteen thouſand of them left.

The celebrated Barthelemi de las Caſas, a zealous and virtuous clergyman, undertook the defence of theſe poor Indians cruelly oppreſſed, and for this purpoſe made ſeveral voyages into Spain.

Cardinal Ximenes, who after the death of king Ferdinand was declared regent of the kingdom, was touched with the pathetic account which las Caſas gave of the deplorable ſtate in which the avarice and cruelty of the Spaniards kept the Indians. Four hieronymites were ſent to St. Domingo, with full power to reform the abuſes, and eſpecially to annul the diviſions made by the former commiſſaries, if they judg'd it neceſſary for the intereſt of religion. But theſe new commiſſaries alleviated matters, and only took the Indians from private perſons, not daring to meddle with the more powerful ſort, who were at the ſame time the worſt maſters. Las Caſas began his complaints againſt the hieronymites, and theſe renewed their ancient accuſations againſt las Caſas. As this affair was never like to come to an end, las Caſas came once more into Spain, but cardinal Ximenes was dead, and the council for the Indies being bribed, was very much prepoſſeſſed againſt las Caſas. He therefore thought proper to apply directly to prince Charles, who governed under the name, and during the ſickneſs, of queen Joan his mother. The Flemiſh miniſters promiſed to protect him; but the Spaniſh oppoſed to him the biſhop of Darian, who

who more attentive to his own intereſts, than to the good of his flock, had a hand in the diſtribution of the Indians, and who only came to Europe to fruſtrate the deſigns of las Caſas. The controverſy between theſe two men, divided the court, and excited the curioſity of the king, who reſolved to call an aſſembly, in which the contending parties ſhould produce their reſpective reaſons, and the biſhop of Darian having orders to explain himſelf concerning the diviſion of the Indians, ſpoke thus.

" 'Tis very extraordinary, ſaid this prelate, that " there ſhould be farther deliberations on an affair, " which has been ſo often decided in the counſels " of the catholic kings. 'Tis, no doubt, from a due " reflexion on the diſpoſition and manners of the " Indians, that they have been treated with ſo " much ſeverity. Is it neceſſary here to recount " the revolts and treacheries of this worthleſs na- " tion? could they ever be ſubdued but by vio- " lence? have they not attempted methods to ex- " terminate their maſters, and aboliſh their new " dominion? let us not flatter ourſelves; we muſt " for ever renounce the conqueſt of the Indies, and " the advantages of the new world, if we leave " theſe barbarians in the poſſeſſion of a liberty, " which would prove fatal to us.

" Beſides, what fault is to be found with the " ſlavery to which they are reduced? is it not the " privilege of victorious nations, and the deſtiny " of vanquiſhed barbarians? did the Greeks and " Romans uſe any other conduct to the ſtubborn " nations they had ſubdued by force of arms? if " ever a people deſerved to be treated with harſh- " neſs, tis our Indians, who reſemble wild beaſts " more than rational creatures. What ſhall I ſay " of their crimes and debaucheries, which make

" nature bluſh? do they follow any other laws,
" than thoſe of their moſt brutal paſſions? but it
" may be objected, that this ſeverity hinders them
" from embracing the chriſtian religion. Alas!
" what does it loſe by loſing ſuch votaries? we
" want to make chriſtians of them, while they are
" hardly men. Let our miſſionaries tell us, what
" the fruit of their labours has been, and how ma-
" ny ſincere proſelytes they have made.

" Ignorant, ſtupid and vicious as they are, can
" we imprint the neceſſary knowledge of religion
" upon their minds, without keeping them under
" proper reſtraints? as indifferent to renounce as
" embrace chriſtianity, we often ſee them aban-
" don themſelves to their ancient ſuperſtitions im-
" mediately after their baptiſm.

When the prelate had ended, the chancellor addreſſed himſelf to las Caſas, and ordered him in the king's name to reply, which he did nearly to the following purpoſe.

" I was one of the firſt, who went into the In-
" dies, after they were diſcovered. It was neither
" curioſity nor intereſt, which made me undertake
" ſo long a voyage. The ſalvation of the infi-
" dels was my only view. Why have I not been
" able, at the riſque of every drop of my blood, to
" preſerve ſo many thouſand ſouls, who have been
" ſacrificed either to avarice or cruelty!

" Attempts are made to perſuade us, that theſe
" barbarous executions were neceſſary, either to
" puniſh the Indians, or to prevent their revolt.
" Where, let me aſk, did the revolt begin? did not
" the Indians receive our firſt Spaniards with hu-
" humanity and mildneſs? had they not more plea-
" ſure in beſtowing their treaſures upon the Spa-
" niards, than the Spaniards had avarice to re-

" ceive

" ceive them? but our deſires were not ſatisfied.
" They abandoned their lands, their habitations,
" and their riches to us, and we have torn their chil-
" dren, their wives, and their liberty from them.
" Can we reaſonably ſuppoſe, that they ſhould ſuf-
" fer themſelves to be enraged in ſo ſenſible a man-
" ner, that they ſhould allow themſelves to be maſ-
" ſacred, hanged and burnt, without teſtifying the
" ſmalleſt reſentment of ſuch cruel uſage?

" By running down theſe unfortunate creatures,
" people would inſinuate, that they were hardly
" men. Let us bluſh for having been leſs men,
" and more barbarians than they. What have
" they done more than defend themſelves, when
" they were attacked, and repel injuries and vio-
" lence by arms; for deſpair always furniſhes arms
" to thoſe who are puſhed to the laſt extremities.
" But the example of the Greeks and Romans is
" quoted to authoriſe us, in reducing theſe people
" to ſlavery. It is a chriſtian, it is a biſhop, who
" ſpeaks thus: Is this his goſpel? what right have
" we to render a people born free, ſlaves; a people
" whom we have moleſted before they ever did us
" the ſmalleſt injury? if they are born vaſſals, the law
" authoriſes us to do ſo; but by what means,
" have the Indians merited ſlavery? they are, ſays
" the biſhop, a brutal and ſtupid people, addicted
" to all manner of vices. Can we expect any
" thing elſe, from a nation depriv'd of the light
" of the goſpel? let us bewail, but not reproach
" them for this misfortune. Let us try to inſtruct
" them and remove their errors. But let us never
" be ſo wicked as to reduce them to deſpair.

" What ſhall I ſay of the pretext of religion,
" with which people want to palliate ſo crying an
" injuſtice? ſhall chains and fetters be the firſt
" fruits which the Indians muſt reap from the goſ-
" pel?

" pel? what a monſtrous expedient, to make our " holy religion reliſh'd by hearts enrag'd by our " malice, and exaſperated by the deſtruction of " what is deareſt to them, namely, their liberty? " Were theſe the means which the apoſtles uſed to " convert the nations? They bore chains, but they " never clapt them on others. Submiſſion to re- " ligion ought to be a free act; and 'tis our duty " to teach it by reaſon, mildneſs, and perſuaſion. " Violence can only produce hypocrites, but will " never make real proſelytes.

" Let me, in my turn, aſk my lord biſhop, " whether, ſince the ſlavery of the Indians, we ob- " ſerve in that people a greater propenſity to " embrace the chriſtian religion? I alſo want to " know what ſervice the diviſion of the Indians " has done to the ſtate and to religion? When " firſt I landed in the iſland it was inhabited by a " million of men; at preſent hardly the hundredth " part of them ſurvive; miſery, fatigue, inſup- " portable puniſhment, cruelty, and barbarity have " deſtroy'd moſt of the reſt; their lives have been " ſported with; they have been buried alive in hi- " deous caverns, where they neither received the " light of the day, nor that of the goſpel. If " the blood of one man innocently ſhed calls for " vengeance, what cries muſt be ſent up by that " of ſo many thouſand miſerable creatures every " day ſhed with ſo much injuſtice and inhu- " manity?"

Las Caſas concluded, by imploring the clemency of the emperor in behalf of vaſſals ſo unjuſtly oppreſs'd. The emperor highly extoll'd the zeal of Las Caſas, and promis'd to afford a ſpeedy and efficacious remedy for the diſorders of which he had given him ſo moving a deſcription, however it was not

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till long after, when Charles, on his return to his ſtate, had leiſure to think of his promiſe; but it was too late, at leaſt for St. Domingo. All the remaining Indians were cut off except, a ſmall number, who had eſcap'd the notice of their enemies.

A ridge of mountains divides St. Domingo from one end to the other; here and there are habitable cantons, and the precipices with which they are ſurrounded, render the acceſs to them very difficult, ſo that they may ſerve as a pretty ſafe retreat, and whole families of the negroes call'd Marons, † have ſometimes liv'd there for ſeveral years free from the purſuits of their maſters. It was here that a troop of Indians went to ſeek for a ſhelter, which they found in the double mountains of Pinal, ſeventeen or eighteen leagues from Vega Real, where they liv'd many years unknown in the midſt of their conquerors, who thought their race intirely extinct. It was a company of huntſmen who diſcover'd them, but their ſmall number and extreme miſery created no umbrage, and their conquerors themſelves perhaps groan'd under the cruelty of their anceſtors. They were treated with mildneſs, and they agreed perfectly to all the offers of friendſhip made to them. Fond of inſtruction, they embrac'd the chriſtian religion, were gradually accuſtom'd to the manners and uſages of their maſters, and contracted

† The word Maron comes from the Spaniſh ſimaran, which ſignifies an ape. 'Tis certain that theſe animals retire into the woods, and never come out of them except by ſtealth to deſtroy the fruits in the neighbouring grounds. This is the name which the Spaniards, who firſt inhabited thoſe iſlands, gave to the fugitive ſlaves, and which has paſs'd into the French colonies. In a word, when the negroes are diſpleaſed with their maſters, or are afraid of being puniſh'd by them, they fly into the woods in the day-time, and in the night attack the neighbouring habitations for proviſions, and carry off every thing they can find.

tracted marriages with them, ſo that they were permitted to live according to their ancient cuſtoms, which they in ſome meaſure ſtill retain, and only live by hunting or fiſhing.

CHAP. XX.

Of the genius and character of the Chineſe; of their dreſs, modes; houſes, and the furniture with which they are adorn'd.

AFfability, ſweetneſs, and moderation, are the diſtinguiſhing virtues of the Chineſe, but when we deal with them, we muſt not give a looſe to a lively and warm diſpoſition, ſince a Chineſe is not capable of hearing in a month what a Frenchman would ſay to him in an hour. We muſt therefore patiently ſuffer that phlegmatic turn, which ſeems more natural to them than to any other nation.

Their addreſs on many occaſions is ſtiff and unnatural, ſo that it is hard for a ſtranger to learn it, and as hard for him to follow it; but this formality generally relates only to the manner of converſing with perſons of diſtinction, or to ſome particular caſes, ſuch as the birth-day of a mandarin, &c. for when the Europeans and they have ſeen each other frequently, they behave with the ſame familiarity as in Europe, and the Chineſe themſelves are the firſt to deſire you to behave without ceremony.

If the Chineſe are mild and peaceable when not provok'd, ſo they are extremely vindictive when offended; and they never revenge themſelves except methodically; that is, they diſſemble, and know perfectly

perfectly how to preſerve appearances of affection, till they have found a favourable opportunity of deſtroying their enemy.

Their modeſty is ſurpriſing; their literati have always a compos'd air, and never uſe the leaſt geſture, which is not ſtrictly conformable to the rules of decency.

Modeſty ſeems born with the Chineſe women, who live in a continual retreat, and are decently covered, their hands not excepted, which never appear, and which they keep continually under long and wide ſleeves. If they are to give any thing, even to their brothers or relations, they take it in their hand which is always cover'd with the ſleeve, and put it on the table, where the relations may take it.

Intereſt is the great bane and failing of this nation, and all kinds of characters muſt be aſſum'd among the Chineſe; gain is the ſource of all their actions, and as ſoon as the ſmalleſt profit appears, they ſpare no pains. This is what puts them in continual motion, and fills the ſtreets and rivers with amazing crowds, who are in a perpetual agitation.

Honeſty is not their darling virtue, eſpecially when they deal with ſtrangers, ſince they cheat as much as they can, and even glory in it; but the vulgar are principally diſtinguiſh'd for their dexterity in tricking.

The robbers almoſt never uſe any violence; and 'tis only by ſubtlety and ſkill that they ſeek to rob, in which they excel.

The exceſſive love of life is another failing of the Chineſe nation, though ſeveral of them, eſpecially among the women, put an end to their lives either thro' rage or deſpair.

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Bewitch'd with their country, manners, cuſtoms, and maxims, they cannot believe there is any thing good out of China, nor any truth of which their literati are ignorant.

Tho' they are vicious, yet they naturally love virtue, and thoſe who practiſe it; and tho' they do not obſerve chaſtity, yet they admire it in others, eſpecially in widows, ſo that when any of theſe have liv'd ſtrictly chaſte, they perpetuate the remembrance of them by triumphal arches erected to their honour.

As they are naturally diſſemblers, they know how to ſave appearances, and palliate their vices with ſo much dexterity as to conceal them from the public; they bear the greateſt reſpect to their relations and maſters, and are not permitted to carry arms even when travelling, ſince the uſe of theſe is left to the ſoldiers alone.

According to them, beauty conſiſts in a large forehead, a ſhort noſe, a thin beard, ſmall eyes at a good diſtance, a broad and ſquare face, broad and large ears, a moderate mouth, and black hair; as for the ſtature, it is not among them agreeable to have it ſlender and free, becauſe their garments are wide, and they think a man well ſhap'd when he is ſo large, groſs, and fat, as to fill his caſſock well.

In the ſouthern provinces the tradeſmen and country people have a tauny or kind of olive colour, but in the other provinces they are naturally as white as in Europe.

As for the women, they are generally of a midling ſtature, have ſhort noſes, ſmall eyes, well-ſhap'd mouths, vermillion lips, black hair, together with long and hanging ears; their complexion is florid; there is a good deal of gaiety in their countenances, and their features are ſufficiently regular; they lay a kind of paint on their faces to heighten the

the white and red, but this preparation ſoon furrows and wrinkles the ſkin.

The ſmallneſs of their feet is their principal delight, ſo that as ſoon as a girl is brought into the world, the nurſes are very careful to ſwath her feet tight for fear they ſhould grow too large.

Some believe that this is an invention of the ancient Chineſe, who, to oblige the women to keep the houſe, had made little feet faſhionable: but moſt think that it is a piece of policy intended to keep the women in perpetual dependance. It is certain that they are very reſerv'd, and that they almoſt never come out of their apartment, which is in the moſt retir'd part of the houſe, and where they have no communication except with the women who ſerve them.

However, tho' they are only ſeen by their domeſtics, yet they every morning paſs ſeveral hours in dreſſing themſelves, and their head-dreſs generally conſiſts of ſeveral ringlets of hair, every where intermix'd with ſmall bunches of gold and ſilver flowers.

Some of them adorn their heads in the figure of a bird call'd Fong-hoang, a fabulous bird, of which the ancients relate a great many marvellous ſtories. This bird is made of copper, or of ſilver gilt, according to the quality of the perſons; its diſplay'd wings fall gently on the fore-part of the head, and embrace the temples; its long and ſpreading tail forms a kind of tuft on the middle of the head; the body is in the middle of the forehead, and the neck and beak fall down to the upper-part of the noſe, but the neck is fix'd to the body by an imperceptible joint, that it may play and ſhake on the leaſt motion of the head. The whole bird is ſecur'd on the head by the legs being fix'd in the

hair;

hair, and ladies of quality ſometimes wear a compleat ornament of ſeveral of theſe birds tied together, which forms a kind of a crown on their heads, but the workmanſhip alone of this ornament is very dear.

The young ladies generally wear a kind of crown made of paſteboard and cover'd with ſilk, the fore-part of which riſes in a point above the forehead, and is ornamented with pearls, diamonds, and other precious ſtones, and the crown of the head is cover'd with flowers, either natural or artificial, intermix'd with needles, on the points of which are ſparkling jewels.

Women a little advanc'd in years, and eſpecially thoſe of the common ſort, are content with a piece of fine ſilk, with which they make ſeveral wreaths round their heads.

But what greatly heightens the natural graces of the Chineſe ladies, is the extreme chaſtity and modeſty which ſhines in their looks, their countenances, and their apparel. Their robes are ſo long as to reach from their necks to their heels, ſo that they have nothing uncover'd except their faces. The colour of their cloaths is indifferent, ſince it may be green, blue, or red, according to their taſte, and few ladies, except thoſe advanc'd in years, wear black or violet.

The habit of the men conſiſts in a long robe which hangs to the ground, and of which one part folds over another in ſuch a manner, that the one below extends to the right ſide, where it is fix'd with five or ſix gold or ſilver buttons, at ſome diſtance from each other; the ſleeves, which are wide at the ſhoulder, gradually grow narrower towards the wriſt, and terminate in form of a horſeſhoe, which ſo covers the hands, that no parts of them can be ſeen except the points of the fingers; for they are always

always longer than the hand. They ſwathe themſelves with a broad girdle of ſilk, the ends of which hang down to their knees, and to which they fix a caſe which contains a knife, and the two bodkins which they uſe as a fork, a purſe, &c.

Under this robe they wear in ſummer, linen drawers, which they ſometimes cover with white taffety and during the winter ſattin breeches lin'd with cotton or ſoft ſilk, and in the northern countries, with ſkins, which are very warm. Their ſhirts, which are of different ſtuffs according to the ſeaſons of the year, are very wide and ſhort, and in order to preſerve their habits from ſweat in ſummer, ſome wear next their ſkins a kind of ſilken net, which hinders the ſhirt from touching the ſkin.

In ſummer their necks are naked, but in winter cover'd with a collar either of ſattin, ſable-ſkin, or fox-ſkin, which is fix'd to the robe. In winter their robe is lin'd with ſheep-ſkin, and others have it only quilted with ſilk and cotton; people of quality cover it intirely with thoſe beautiful ſables which are brought from Tartary, or with fine fox-ſkins with a border of ſable. In the ſpring it is lin'd with ermines, and above the robe they wear a ſurtout with wide and ſhort ſleeves, which is lin'd or border'd in the ſame manner.

All colours are not permitted to every one, ſincen one but the emperors and princes of the blood can wear yellow, and ſattin with a red ground ispeculiar to ſome mandarins on particular days, but at other times they wear black, blue, orviolet, and the vulgar are genrally cloath'd with a cotton ſtuff dyed blue or black.

Their heads are ſhav'd, except behind or on the crown, where they let as much hair grow as is ſufficient to form a long tuft plaited like a treſs, but the Tartars have obliged them to ſhave their heads.

In ſummer they cover their heads with a kind of ſmall hat or bonnet, made in form of a funnel; the inſide is lin'd with ſattin, and the outſide is cover'd with a rateen very finely wrought. At the point of this bonnet is a large tuft of red hair, which covers it, and extends to its edges. This is a very fine and light hair which grows on the legs of certain cows, and may be dyed of a very beautiful and ſhining red colour; this hair may be us'd by every body, but there is another ſpecies of hair which the vulgar cannot wear, and which is peculiar to the mandarins and the literati.

It is of the ſame form with the other, but made of paſteboard between two ſattins, the undermoſt of which is generally red or blue, and the uppermoſt white, cover'd with a large tuft of the moſt beautiful red ſilk, which waves irregularly. Perſons of diſtinction alſo uſe the former, but eſpecially when they ride on horſeback, or when the weather is bad, becauſe it reſiſts the rain, and defends the head from the heat of the ſun.

In winter they wear a very warm bonnet border'd with ſable, ermines, or fox-ſkin, the top of which is adorn'd with a tuft of red ſilk; this border of fur is two or three inches broad, and appears very beautiful, eſpecially when it is made of the fine black and ſhining ſables.

The Chineſe, eſpecially ſuch as are qualified, dare not appear in public without being booted. Theſe boots are generally of ſilk, ſattin, or dyed cotton, and made very neat, but have neither heels nor tops. If they make a long journey on horſeback, theſe boots are made of cow's or horſe's leather, ſo well dreſs'd, that nothing can be more pliant. Their boot ſtockings are of a ſtuff quilted and lin'd with cotton, come up higher than the boot, and have

a large border of velvet or cloth, but in ſummer they have other boots which are cooler. The vulgar have pattins of a kind of black ſtuff; perſons of quality alſo wear theſe at home, and have them made of ſilk very neat and commodious.

The following is the manner in which they ought to be dreſs'd when they go abroad, or pay a viſit of any conſequence. They wear over their under habits a long robe of ſilk, frequently blue, with a girdle, and over the whole a black or violet habit, which deſcends to the knees, very large, with wide and ſhort ſleeves; a ſmall bonnet made in form of a ſhort cone, with ſtreaming ſilk all round; boots of ſtuff, and a fan in their hand.

The Chineſe love neatneſs in their houſes, but there is no magnificence to be found in them. Their architecture is not very elegant, and they have few regular buildings, except the palaces of the emperors, ſome publick edifices, towers, triumphal arches, walls of grand cities, banks, motes, bridges, and pagods. The private houſes are ſimple, ſince nothing is regarded but commodiouſneſs in them, tho' the rich add ornaments of varniſh, ſculpture and gilding, which render their houſes very agreeable.

They generally begin with raiſing pillars, and laying the roof upon them, becauſe moſt of their buildings being of wood, they have no need to dig deep foundations. They build their public walls of brick or bak'd earth, thoi' in ſome places they are all of wood. Their houſes have generally but one floor, though thoſe of the merchants often have two, in the uppermoſt of which they lodge their merchandize.

In the cities, moſt of the houſes are cover'd with tiles, which are thick, and arch'd; they lay theſe tiles on the convex parts, and to cover the clefts where the ſides touch, they lay other tiles acroſs;

the rafters and pannellings are round or ſquare. On the rafters they lay thin bricks of the form of our large or ſmall plates of wood, or mats made of ruſhes; over theſe they lay a bed of mortar, over which, when a little dry, they lay other tiles. They who can afford it, bind the tiles with lime, but the vulgar only uſe mortar.

In moſt of the houſes, after the firſt entrance, there is a hall oppoſite to the ſouth, about thirty or thirty-five feet long, and behind this hall are three or five chambers, which run from eaſt to weſt; the middle ſerves for a parlour, and the roof of the houſe is ſupported on pillars.

There are ſome houſes in which the doors in the middle of each apartment correſpond to each other; ſo that in entering into any one of them we ſee a number of others. Among the vulgar the walls are built of unburnt brick; but the front of burnt brick. In ſome places the walls are built of bricks beat between two planks, and in other places they uſe no walls but ſuch as are made of clay cover'd with lime; but the houſes of perſons of diſtinction are always of poliſhed bricks, and theſe very often cut with art.

In the villages, and eſpecially in ſome provinces, the houſes are generally of earth, and very low. The roof conſiſts of ſuch an arch that it appears flat, and is made of reeds cover'd with earth, and ſupported by reed mats, which reſt on joiſts and rafters. In ſome provinces, inſtead of wood they uſe charcoal, reeds, or ſtraw.

The houſes of the rich and great have but a ground floor, tho' they are higher than the ordinary houſes; the covering is neat, and the top of the roof has various ornaments; the great number of courts and apartments for the accommodation

of

of their domeſtics, contribute to their beauty and magnificence.

The palaces of the principal mandarins and princes are ſurpriſing, on account of their vaſt extent; for they have four or five courts in front, with as many rows of apartments in each court. In every frontiſpiece there are three doors, that in the middle is the largeſt, and its two ſides are adorn'd with marble lions; near the great door is a place ſurrounded with rails cover'd with a beautiful red or black varniſh, and on the two ſides are two ſmall turrets, where drums and other muſical inſtruments are play'd upon at certain hours, eſpecially when the mandarin goes out or comes in, or ſits on his tribunal.

Within we ſee, firſt, a great area for thoſe who have proceſſes or requeſts to preſent, and on the two ſides are ſmall houſes which ſerve as apartments for the officers of the tribunal; then we ſee three other doors, which are only open'd when the mandarin mounts his tribunal; that in the middle is very large, and none but perſons of diſtinction go in at it, while others enter at the ſide doors. After this we perceive another great court, at the end of which is a large hall, where the mandarin diſtributes juſtice, and after this are two other halls deſtin'd to receive viſits, which are elegant, and adorn'd with ſeats and other furniture.

The officers of the tribunal are writers, notaries, &c. there are ſix ſorts of them, who are intruſted with the ſix different affairs which relate to the ſix ſovereign courts of Peking; ſo that a particular mandarin in his tribunal prepares what will afterwards be tranſacted in one of the ſovereign courts of the whole empire. They are ſupported at the public expence, and are never chang'd, for which reaſon affairs

are always carried on in the ſame manner, tho' the mandarins are often chang'd, either when they are broke or ſent into other provinces.

Then we go into another court, and enter into another hall much more beautiful than the former, and to which none but particular friends are admitted. All round are the apartments of the domeſtics. After this hall is another court, in which is a great gate which ſhuts up the apartment of the women and children, and no man dares to enter it. Here every thing is elegant and commodious, ſince we ſee gardens, woods, lakes, and every thing which can charm the eye; as alſo ſome rocks and artificial mountains, pierc'd on all ſides with various windings in form of labyrinths, to take the freſh air in. Some there nouriſh the harts and dons; and when they have room to make a park, they have ponds for fiſh and water-fowl.

The Chineſe are not very curious in adorning the inſides of their houſes, ſince they have neither tapeſtries, nor looking-glaſſes, nor gildings. As viſits are never receiv'd in the internal apartments, but in the great hall, which is in the front of the houſe; it is not ſurpriſing that they ſhould retrench uſeleſs ornaments which no one can ſee.

The principal ornaments with which their halls and public appartments are embelliſh'd, have ſo great an air of elegance as to pleaſe the eye of the ſpectator. We there ſee large lanthorns of ſilk painted and hung up in the ceiling, tables, cabinets, ſconces, and chairs of a beautiful black or red varniſh, ſo tranſparent that the veins of wood may be ſeen thro' it, and ſo clear that it appears like a looking-glaſs; various figures of gold, ſilver, or other materials painted on this varniſh, give it an additional

additional luſtre; beſides, the tables, cabinets, and beaufets are adorn'd with the moſt beautiful porcelain works.

They likewiſe in ſeveral places ſuſpend pieces of white ſattin, on which they have painted flowers, birds, mountains, and landſkips; on others they write in large characters moral ſentences, in which there is always ſome obſcurity; theſe ſentences are drawn from hiſtory, and have often another ſenſe than the natural meaning of the words; they are often two and two, and conſiſt of the ſame number of letters. Some people are content with whitening their chambers, or plaiſtering paper very elegantly on the walls, in which the Chineſe excel.

Tho' they are never ſeen in their bed-rooms, and tho' it would be reckon'd a piece of impoliteneſs to take a ſtranger into them, yet their beds, eſpecially thoſe of the grandees, have a peculiar beauty. The wood is painted, gilt, and adorn'd with ſculpture; the curtains are different, according to the ſeaſons, ſince in winter, and in the north, they are of double ſattin, and in ſummer of a ſimple white taffety, adorn'd with flowers, birds, and trees, or of a very fine gauze, which does not hinder the admiſſion of the air, and which is cloſe enough to keep out the gnats. The vulgar uſe a kind of ſtuff made of a very clear hemp, and their mattraſſes are ſtuffed very full of cotton.

In the northern provinces they build a brick bed, larger or ſmaller, according to the number of the family; at the ſide of the bed is a furnace with charcoal, the flame and heat of which are diffus'd every where by ſmall pipes made for that purpoſe, which terminate in a large one, which conveys the ſmoke through the roof of the houſe. In the houſes of the grandees the furnace is made

in the wall, and the fire is kindled on the outſide, by which means the bed and the whole houſe are warm'd. They have no need of feather-beds, as in Europe, and they who are afraid to lie immediately on warm bricks, ſuſpend a kind of hammock, which anſwers the ſame end as the girths us'd for the European beds.

In the morning this hammock is remov'd, and mats laid in its place, and on theſe they ſit. As they have no chimneys, nothing can be more commodious for them, ſince by this means the whole family can work in the bed without feeling the cold, and without being at the expence of cloaths lin'd with ſkins. At the aperture of the furnace the poor people prepare their aliments, and as the Chineſe drink every thing hot, they there heat their wine, and prepare their tea. Theſe beds are very large in inns, for the accommodation of a conſiderable number of travellers.

CHAP.

CHAP. XXI.

Extent of Paraguai; vaſt continent between the river of Paraguai and Peru; province of the Chiquites; extent of this province; courſe of the rivers which water it; fruits and animals which it produces; how difficult it is to learn their language; the religion, manners, cuſtoms, and occupations of the Chiquites.

THE province of Paraguai is about ſix hundred leagues long, and is divided into ſix governments, and as many dioceſes. This extent of country is divided from the north to the ſouth by a long ridge of mountains, which begin at Potoſi, and continue to the province of Guayra. Three great rivers have their ſources in theſe mountains, namely, the Guapay, the red river, and the Picolmago. The two laſt water a vaſt extent of ground, and diſembogue themſelves in the great river of Paraguai.

Near the ſource of theſe two rivers, and in the confines of Peru, the Chiriguanes took ſhelter about two centuries ago, when they abandoned the province of Guayra, their native country. The dreadful mountains they inhabit are fifty leagues in extent to the eaſt of the city of Tariya, and more than a hundred towards the north. They remov'd for the following reaſons.

When the kings of Caſtile and Portugal attempted to augment their dominions in the Eaſt-Indies, a valiant Portugueſe, full of ardour for the ſervice of the king his maſter, John the ſecond, wanted to ſignalize his zeal by new diſcoveries. He ſet out from

Brazil

Brazil with three other Portugueſe equally intrepid with himſelf; and after having travelled three hundred leagues by land, he arriv'd at the river of Paraguai, where, having hir'd two thouſand Indians to accompany him, he travell'd more than five hundred leagues. He at laſt arriv'd on the confines of the empire of Inga, whence, after having amaſs'd a great deal of gold and ſilver, he ſet out for Brazil, where he thought to enjoy the ſweets of his immenſe fortune. He probably was ignorant of the diſpoſition of the people to whom he had intruſted himſelf; for when he was leaſt on his guard, he was cruelly maſſacred, and at once loſt his life and his riches.

Theſe barbarians not doubting but ſo black a crime would draw the Portugueſe arms upon them, thought of ſpeedily withdrawing from the chaſtiſement due to their perfidy, and retired into the mountains, where they ſtill remain. There were about four thouſand of them, when they went to the mountains, and now there are more than twenty thouſand who live without any fixed habitation, without laws, without policy, and without humanity, wandering in troops, thro' the forreſts and deſolating the neighbouring nations, whoſe inhabitants they carry off into their own country, where they fatten them, as we do our oxen, and a few days after ſlaughter them for food. It is ſaid, that they have deſtroyed or devoured more than fifty thouſand Indians.

'Tis true, ſince the arrival of the Spaniards at Peru, from which they are not far diſtant, they are gradually unacuſtomed to ſuch a piece of barbarity; but their diſpoſition is ſtill the ſame for they are equally perfidious, diſſembling, inconſtant and cruel.

Let us now proceed to the province of the Chiquites.

This

This province contains a vaſt number of ſavage cantons, which the Spaniards called Chiquites, for no other reaſon, than that the doors of their cottages are ſo ſmall and low, that they muſt ſtoop and force themſelves in. They follow this cuſtom in order to prevent the entrance of the muſquetos, and other inſects, with which the country is infeſted, eſpecially in rainy weather.

This province is two hundred leagues long, and about a hundred broad. It is bounded on the weſt by the city of St. Croix de la Sierra, and a little farther by the country of the Moxes. It extends to the eaſt as far as the famous lake of Xarayes, which is of ſo great an extent, that people have called it the calm ſea. A long chain of mountains bound it on the north, and the province of Chaco on the ſouth. It is watered by two rivers, namely, the Guapai, which has its ſource in the mountains of Chuquiſaca, and flows thro' a vaſt plain to a kind of village of the Chiriguanes, called Abopo, whence running eaſtward, it forms a large half-moon, which includes the city of St. Croix de la Sierra, then flowing north-weſt, it waters the plains at the foot of the mountains, and diſcharges itſelf in the lake Mamory, on the edge of which are ſeveral habitations of the Moxes.

The ſecond river is called Apery or St. Michael. Its ſource is in the mountains of Peru, whence flowing over the land of the Chiriguanes, where it changes its name to that of Parapiti, it loſes itſelf in thick foreſts, and after many windings between the north and the weſt, runs directly ſouth; then receiving all the adjacent rivulets into its channel, it runs thro' the villages of the Baures, and diſcharges itſelf in the lake Mamory, whence it runs into

into the great river Maragnan, or that of the Amazones.

This country is very mountainous, and full of thick foreſts. The quantity of bees of various kinds found there, ſupply a great ſtore of honey and wax. There is one ſpecies of bees, by the Indians called opemus, which reſembles the moſt beautiful found in Europe, and the honey it produces has a moſt fragrant ſmell, and the wax is very white, but ſomewhat ſoft. We here find apes, fowls, tortoiſes, buffalo's, goats, ſtags, tygers, bears, and other ſavage creatures. Here are alſo ſnakes and ſerpents, whoſe poiſon is almoſt inſtantaneous. There are ſome by which a perſon is no ſooner bit, than the whole body is prodigiouſly inflated, and the blood flows from every part, from the eyes, the ears, the mouth, the noſtrils, and even from under the nails. As the peſtilential humour is evaporated with the blood, their bites are not mortal, but there are others whoſe poiſon is much more dangerous; or if one is but bit in his toe, the poiſon forthwith aſcends to the head, and diffuſing itſelf into all the veins, produces fainting, a delirium, and death.

The ſoil of this province is naturally dry; but in the rainy ſeaſon, which laſts from December to May, all the fields are overflowed, ſo that the inhabitants have no communication with each other. On this occaſion there are great lakes formed, which abound with all kinds of fiſh, and this is the time when the Indians have the beſt fiſhery. They make a certain bitter paſte, which they throw into the lakes, and of which the fiſh are very fond. This paſte intoxicates them ſo, that they forthwith come to the ſurface of the water, and are taken without difficulty

When

When the rains ceaſe, they ſow their ground, which produces rice, mays, indian corn, cotton, ſugar, tobacco, and various fruits peculiar to the country, ſuch as thoſe of the plantain, pine apples, mani, and zapalles, which are a kind of gourd, whoſe fruit is better and more ſavoury than thoſe in Europe. But there are no vines nor corns produced in this country.

Of all the languages ſpoke among theſe different nations, the moſt difficult to be pronounced, is that of the Chiquites. Their grammar can hardly be underſtood; their verbs are irregular, and their conjugations different, ſo that when a perſon knows how to conjugate one verb, he is not by that means taught to conjugate others. As for their pronunciation it may be ſaid that their words come out of their mouths, four and four, ſo that it is an infinite trouble to underſtand them. The Indians of other nations cannot ſpeak it, unleſs they have learnt it in their youth. Theſe people do not ſometimes underſtand each other, and it is to be obſerved, that all the nations included under the name of Chiquites, do not ſpeak the ſame language, for every where we find ſmall villages, of a hundred families at moſt, whoſe language has no affinity with thoſe of the neighbouring villages.

The irregularity of the ſeaſons, and the exceſſive heat, cauſe numberleſs diſeaſes, and often the plague, which deſtroys vaſt multitudes of them. Theſe people are ſo uncivilized, that they are even ignorant of the means of defending themſelves from the injuries of the air. They know but two methods of treating diſeaſes, the firſt of which is to cauſe the part in which they feel a pain, to be ſucked by perſons, whom the Spaniards have for that reaſon, called Chapadores. This employment is follow'd by

by the caciques, who are the principal men of the nation, and by that means gain a great aſcendant over the minds of the people, and their cuſtom is to put ſeveral queſtions to the patient. Where, ſay they, do you feel the pain? where was you immediately before your diſorder ſeized you? have you not ſpilt the Chica? (an intoxicating liquor which they greatly value) have you not dropt a piece of ſtag's fleſh, or a bit of a tortoiſe? if the patient confeſſes any of theſe things, you ſuffer very juſtly, ſays the phyſician; this is what kills you, the ſoul of the ſtag or tortoiſe has entered your body to avenge the injury you did it. The phyſician then ſucks the part affected, and ſome time after ſpits up a black matter, ſaying, behold the poiſon which I have drawn from your body.

The ſecond remedy to which they have recourſe, is more conformable to their barbarous manners; for they kill the Indian women, whom they imagine to be the cauſe of their diſorder, and thus offering a previous tribute to death, they fancy that they are exempted from paying to it themſelves. As their knowledge is very confined, and as their underſtanding reaches little farther than their ſenſes, they attribute all their diſeaſes to external cauſes, having no idea of the internal principles which impair health.

They are generally of fine tall ſtatures, have pretty long viſages, and when they are about twenty years of age, they allow their hair to grow. They go almoſt naked, only wearing negligently about their ſhoulders a parcel of apes tails, and the feathers of birds they have catched in hunting, in order to ſhew their ſkill in the bow and arrow. They bore holes in their ears and their under lips, in which they hang pieces of tin. They wear hats of feathers,

thers, very agreeable on account of the variety of colours, and the caciques alone wear waiſt-coats. The women wear a kind of apron, which in their language, they call typoy.

Tho' they have no form of policy and government, yet in their aſſemblies they follow the advice of their caciques, and their old men. The power of the former is not tranſmitted to their children, who muſt acquire it by their valour and merit. They paſs for brave, when they have kill'd their enemy, or taken him priſoner, and have often no other reaſon for making war againſt each other, than to procure ſome iron inſtruments, or to become maſters of their adverſaries, to which they are inclined by their natural pride and haughtineſs. Beſides, they treat their priſoners very well, and often marry them to their daughters.

Tho' polygamy is not permitted to the vulgar, yet the caciques may have two or three wives. As their rank frequently obliges them to give away chica (a liquor made of mays, magnoc, and ſome other fruits) and as their wives prepare it, one would not be ſufficient for this purpoſe. They take no care of their children, who being abandoned to themſelves, are gradually habituated to live in a ſtate of abſolute independance.

Their cottages are of ſtraw, and made in the form of an oven. Beſides theſe, they have large houſes built of the branches of trees, in which boys of fourteen or fifteen years of age lodge; for after this period of life they cannot remain in the cottages of their fathers. In theſe houſes they receive their viſitors, and regale them with chica. Theſe feaſts, which generally laſt three days and three nights, conſiſt in eating, drinking, and dancing. Every one glories in drinking moſt chica, with which they intox-

intoxicate themſelves to ſuch a degree, as to become frantic. On this occaſion they attack thoſe from whom they think they have received any affront, and it often happens that theſe rejoicings terminate in the death of ſome of theſe miſerable creatures.

In the villages, they paſs the day in the following manner. They breakfaſt at ſun-riſing, and then play on the flute, waiting till the dew is gone, which according to them is very prejudicial to health. When the ſun is pretty high, they go to till the ground with ſhovels, which ſerve them inſtead of ſpades. At noon they dine, and at night they walk abroad for amuſement. They pay viſits, and entertain each other with meat and drink, while the little they have, is divided among all the company preſent. As the women are enemies to labour, they paſs moſt of their time in viſiting and goſſiping, and have no other employment, but to draw water, gather wood, and boil the mays. In winter they have nothing to do, but to ſpin ſtuffs to make their typoy, or the waiſt-coats and hammocks of their husbands; for with reſpect to bedding, they lie on the ground, which they cover with the twigs of the palm-tree, or on hurdles compoſed of large ſticks. At ſun-ſet they ſup, and immediately after go to bed, except they are young and unmarried; for theſe laſt aſſemble under the trees, and go to dance before all the cottages of the village. Their dance is very ſingular, ſince they form a large circle, in the center of which are two Indians, who play on large flutes, which have only one hole, and can conſequently have but two tones.

They put themſelves into prodigious motions at the ſound of this inſtrument, without ever changing place. The Indian girls alſo form a circle for dancing, behind the boys, and they do not leave off, till two or three in the morning. The

The time of their fiſhing and hunting ſucceeds the crop of their mays. They divide themſelves into different troops, go a hunting on the mounains for two or three months, and do not return from the chaſe, till the month of Auguſt, which is the time when they ſow their lands.

Tho' there are very few nations ſo barbarous as not to acknowledge ſome divinity or other, yet among the Chiquites there is no mark of any worſhip which they pay to any being viſible or inviſible, no not ſo much as to the devil, of whom they are prodigiouſly afraid, and this has induced them totally to deſtroy ſorcerers, whom they look upon as the greateſt plagues in life. This ſpirit is at preſent ſo ſtrong among them, that if a man was only to dream that his neighbour was a ſorcerer, he would for that very reaſon endeavour to kill him.

Notwithſtanding this, they are very ſuperſtitious, eſpecially with reſpect to the ſinging of birds, which they obſerve very ſcrupulouſly. From this they predict, or rather pretend to predict, the misfortunes which are to befal them; and hence they often judge that the Spaniards are ready to make incurſions into their territories, and this apprehenſion alone, is ſufficient to make them fly pretty far into the mountains, on which occaſion the children ſeparate from their parents, who from that time look upon them as ſtrangers. The ties of nature cannot unite them, ſo that after this a father will ſell his ſon for a knife, or a hatchet.

CHAP. XXII.

Situation of the country of the Moxes, their government, occupations, religions, miniſters and ſocieties. Ceremonies of their interments and marriages; medicines uſed for the cure of their diſeaſes; ſimples which grow in their country; particularites of an animal called ocorame.

UNder the name of Moxes we comprehend an aſſemblage of different infidel nations of America, who inhabit a vaſt extent of ground, which appears in proportion, as we leave St. Croix de la Sierra, and coaſt along the ſteep chain of mountains, which run from the ſouth to the north. It is ſituated in the torrid zone, and extends from ten to fifteen degrees of ſouth latitude, but we are entirely ignorant of the limits of it.

This vaſt extent of land appears a pretty ſmooth plain, but is almoſt continually overflowed for want of drains to carry off the water, collected in large quantities, on account of the frequent rains, the torrents which fall from the mountains, and the overflowing of the rivers. For more than four months of the year, theſe people have no communication with each other; ſince the neceſſity of retiring to eminences, in order to avoid the inundation, is a reaſon why their cottages are far diſtant from each other.

Beſides this inconvenience, they ſuſtain that of the climate, which is exceſſively hot. It is however now and then pretty temperate on account of the

the rains, the overflowing of the rivers, and the north wind which blows for moſt part of the year. At other times the ſouth wind blowing from the mountains covered with ſnow, is ſo impetuous, and fills the air with ſuch a piercing cold, that the natives, who are almoſt naked, and poorly fed, cannot ſuſtain ſuch an irregularity of the ſeaſons, eſpecially when accompanied with inundations, which are generally ſucceeded by famine and peſtilence.

The heat of the climate, joined to the almoſt continual moiſture of the ſoil, produces a vaſt quantity of ſerpents, vipers, gnats, muſquetos, flying bugs, and an incredible number of inſects, which deprive the inhabitants of a moment's reſt. This humidity alſo renders the ſoil ſo barren, that it bears neither corn, vines, nor any of the fruit trees cultivated in Europe. This moiſture is alſo the reaſon why ſheep cannot live in that country, but the caſe is not the ſame with reſpect to oxen and cows, which are found to multiply as faſt here as in Peru.

The Moxes for the moſt part live on fiſh and ſome roots which the country produces in abundance. There are ſome ſeaſons ſo cold as to deſtroy a part of the fiſh in the rivers, whoſe banks are ſometimes quite full of them, and on theſe occaſions, the Indians run to gather them for proviſion. However ſtinking this fiſh may be, they eat it with a fine appetite, becauſe according to them, the fire reſtores its ſweetneſs.

They are however obliged for a conſiderable part of the year to retire to the mountains, and live by hunting. On theſe mountains are an incredible number of bears, leopards, tygers, goats, wild hogs, and a great many other animals not known in Europe. There are alſo here a number of apes,

whoſe fleſh when broil'd is looked upon as a delicacy by the Indians.

What they relate of the animal called the ocorame, is very ſingular. It is as big as a large dog; Its hair is red, its mouth pointed, and its teeth pretty ſharp. If it finds an Indian diſarmed, it attacks him, throws him down, but does him no harm, provided he counterfeits to be dead. Then the ocorame turns him over, feels all the parts of his body, and being perſuaded that he is dead, covers him with ſtraw, and the leaves of trees, and makes its eſcape into the thickeſt woods of the mountains. The Indian freed from his danger gets into a tree, whence he ſoon ſees the ocarome come back accompanied with a tyger, which he ſeems to have invited to a ſhare of his prey. But not finding it, he roars loudly and ſtares at his companion, as if he wanted to teſtify his grief for having diſappointed him.

The Moxes have neither government nor policy. No one commands among them, and conſequently none is obliged to obey, and if any quarrel ariſes, every perſon does himſelf juſtice by the ſtrength he is maſter of. As the ſterility of the country obliges them to diſperſe into different quarters, in order to find the neceſſaries of life, it rarely happens that they re-aſſemble. They build very low cottages in the places, which they chooſe for their retreat, and every cottage is poſſeſſed by a ſingle family. They lie on the ground with mats under them, or at beſt uſe hammocks ſuſpended by ſtakes, or by two trees. In this ſituation they are expoſed to the injuries of the air, the attacks of wild beaſts, and the bites of the muſquetos. However they guard againſt theſe inconveniencies by kindling a

fire

fire round their hammock. The flame warms them, the ſmoke prevents the approach of the muſquetos, and the light hinders that of the more voracious animals; but notwithſtanding all this precaution, their ſleep is but turbulent on account of their ſollicitude to kindle the fire after it is extinguiſhed.

They have no ſtated times for their meals, ſince all hours are alike, when they can find wherewithall to ſatisfy their appetites. As their aliments are coarſe and inſipid, they rarely run into extremes in eating; but ſeldom fail to recompenſe this loſs by drinking plentifully. They have found the ſecret of making a very ſtrong liquor, with ſome putrified roots, which they infuſe in water. This liquor not only ſoon intoxicates, but alſo produces the utmoſt exceſs of fury in them. They uſe it principally in the feaſts held in honour of their gods. On the playing of certain inſtruments whoſe ſound is very agreeable, they aſſemble under a kind of alcoves formed of the branches of trees, interwoven in a curious and artful manner. In theſe they dance the whole day, and drink large draughts of their intoxicating liquor. The end of theſe feaſts is generally melancholy, ſince they terminate in the death of many, and in the moſt infamous debauches.

Tho' they are ſubject to numberleſs diſorders, yet their phyſicians rarely preſcribe any medicine, and are ignorant of the medicinal virtues of certain herbs, which the brutes themſelves find neceſſary for the preſervation of their ſpecies. But in recompence for this ignorance, they are very well acquainted with ſome poiſonous herbs, which they uſe for the deſtruction of their enemies. Their cuſtom is to poiſon their arrows when they wage war, and the poiſon is ſo immediate, that the ſmalleſt wounds inſtantly become mortal.

The grand relief they have under their diſorders, conſiſts in calling certain enchanters, in whoſe power they fooliſhly think it is to cure them. Theſe quacks viſit the patients, pronounce ſome ſuperſtitious prayers over them, promiſe to faſt for their cure, to ſmoke tobacco a certain number of times each day, or when they intend a ſingular ſervice they ſuck the part affected, but muſt be liberally paid, after which they retire.

This bad management is not owing to the ſcarcity of efficacious remedies for the cure of their diſorders, ſince ſuch of them as have applied themſelves to the knowledge of the ſimples which their country produces, have of the bark of certain trees, and ſome herbs, prepar'd an admirable antidote againſt the bites of ſerpents. Ebony and guaiacum are found every where on the mountains, as alſo wild cinnamon, and another ſpecies of bark which is very ſalutary to the ſtomach, and inſtantaneouſly relieves pain.

This ſoil alſo produces ſeveral other trees, which diſtil gums proper to reſolve the humours, reſtore the natural heat, and furniſh the blood with a due degree of balſam. They have alſo ſeveral other ſimples, which, tho' well known in Europe, they don't regard, ſuch as the peruvian bark and caſcarilla, ſo fam'd for the cure of intermittent fevers. The Moxes have all theſe ſimples without uſing them.

Nothing better ſhews their ſtupidity than the ridiculous ornaments with which they adorn themſelves, and which ſerve only to render them vaſtly more deform'd than they are naturally; ſome of them blacken one part of their faces, and daub the other with a reddiſh paint; others pierce their lips and noſtrils, and hang various baubles to them, which

which make a ridiculous figure; ſome are content with hanging a plate of metal on their breaſt; others of them gird themſelves round with ſeveral threads full of glaſs beads, mix'd with the teeth and pieces of the ſkins of the animals they have kill'd in hunting. Some hang about them the teeth of the men they have kill'd; and the more marks of cruelty they bear about them, the more they are reſpected by their neighbours. The moſt decent of them are thoſe who cover their heads, arms and knees, with various feathers which they arrange in a pretty agreeable order.

The only occupations of the Moxes are hunting and fiſhing, or putting their bows and arrows in order. The employment of the women is to prepare a certain liquor for their huſbands to drink, and to take care of their children. They have a barbarous cuſtom of interring their young children alive, when the mother happens to die; and when a woman bears twins, ſhe buries one of them, alledging for a reaſon, that two children cannot be well nouriſh'd at once by one woman.

All theſe different nations are perpetually at war with each other, and their manner of fighting is quite tumultuous, ſince they neither have any chiefs, nor obſerve any diſcipline; beſides, a battle fought for an hour or two finiſhes the whole campaign. The vanquiſh'd are diſtinguiſh'd by their flight, and the captives are made ſlaves, whom the victors ſell at a low rate to the people with whom they traffic.

The burials of the Moxes are accompanied with very few ceremonies; the relations of the deceas'd dig a hole proper for the body, and ſecretly convey the corps to it with ſighs; after the interment they divide the effects of the dead perſon among them, and after this there never is any regard paid to his memory.

They are no more ceremonious in their marriages than in the interment of their dead; the whole conſiſts in the mutual conſent of the relations, and in ſome preſents which the intended huſband makes to the father, or if he is dead, to the neareſt relation of the bride. The conſent of the contracting parties is of no force, and the huſband is by law obliged to follow the wife wherever ſhe goes.

Tho' they admit of polygamy, yet this crime rarely happens among them, becauſe their exceſſive poverty puts it out of the power of their men to maintain more than one wife. Notwithſtanding this circumſtance, they look upon the want of chaſtity in their wives as the moſt atrocious crime; and if any married woman fails in this particular, ſhe not only paſſes for infamous, but often loſes her life on account of her folly.

Some of the Moxes adore the ſun, moon, and ſtars, ſome the rivers, and ſome an inviſible pretended tyger; others carry about them a vaſt number of ſmall idols of a ridiculous figure; they have no ſtated belief, but live without any hope of a future ſtate of rewards, and if they do a good action, they are induc'd to it by a dread of puniſhment. They imagine, that in every thing there is a ſpirit which is ſometimes enrag'd againſt them, and ſends them the calamities they ſuffer. For this reaſon their principal care is to appeaſe, or not to offend this ſecret principle, which, according to them, cannot be reſiſted. They have no ſpecies of external or ſolemn worſhip, and among ſo many petty nations only one or two have been found which uſe any kind of ſacrifice.

Among the Moxes there are two kinds of miniſters for religious affairs. Some pretend to be true enchanters, whoſe only buſineſs it is to reſtore health

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to the ſick, and others are prieſts deſtin'd to appeaſe the gods; the former are not elevated to their rank of honour till after a rigid faſting for a year, during which time they abſtain from all kinds of fleſh and fiſh; it is alſo requiſite that they muſt have been wounded by a tyger, and eſcaped from his claws. In this caſe they are rever'd as men of uncommon virtue, becauſe the deluded vulgar imagine, that they have been reſpected and favour'd by the inviſible tyger, which has protected them againſt the efforts of the viſible one with which they have fought.

When they have for a conſiderable time exercis'd this function, they are rais'd to the ſupreme prieſthood; but before they have a title to this office, they muſt faſt a whole year with the ſame rigour, and their abſtinence muſt be ſhewn by a meagre and emaciated countenance; then they expreſs the juice of ſome very pungent herbs, and throw it into their eyes, which produces the moſt intenſe pain, and in this manner the character of prieſthood is beſtow'd. They pretend, that by this means the ſight is quicken'd, which makes them call theſe prieſts tiharaugui, a word which in their language ſignifies clear-ey'd.

At certain ſeaſons of the year, and eſpecially about the appearance of the new moon, theſe prieſts aſſemble the people on the hills at a ſmall diſtance from the boroughs. By break of day the people walk to the place appointed in a profound ſilence, but they are no ſooner at their journey's end, than they break out into the moſt hideous cries, which, according to them, ſoften the hearts of their deities; the whole day is ſpent in faſting and confuſed howlings, and towards night they break up with the following ceremonies.

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The prieſts begin by ſhaving themſelves, which among them is accounted a dexterous thing, and by covering their bodies with various feathers of a red and yellow colour; then they order large veſſels to be brought, into which they pour the intoxicating liquor prepared for the ſolemnity. They look upon it as the firſt fruits offer'd to their gods, and after having drank without meaſure, they leave it to the people, who, in imitation of their example, alſo drink to exceſs, and the whole night is employ'd in drinking and dancing. One of them begins to ſing, and all the reſt forming a circle round him, fall a dancing, moving their heads negligently from ſide to ſide, and uſing indecent geſtures in which the whole of their dance conſiſts. The more of theſe fooleries and extravagances they commit, the more devout and religious they are thought. Theſe feſtivals generally terminate in blows, and often in the death of many of them.

Tho' they have ſome notion of the immortality of the ſoul, yet they don't imagine that either puniſhments are to be dreaded by the vicious, or rewards hop'd for by the virtuous.

All theſe nations are diſtinguiſh'd from each other by the different languages which they ſpeak, and of which there are thirty-nine that have not the leaſt reſemblance to each other.

The moſt ſavage are the Guarayans, who have render'd themſelves formidable by their cruelty, and their barbarous cuſtom of eating human fleſh. They purſue men almoſt in the ſame manner as other people hunt wild animals; they catch them alive if they can, carry them off, and eat them gradually as they find themſelves pinched with hunger. They have no fix'd habitation, becauſe they ſay they are perpetually

perpetually frighted by the lamentable cries of the ſouls of thoſe whoſe bodies they have eaten. Thus wandering about like vagabonds, they ſpread conſternation and terror every where.

This is not the character of the Baures, who are ſweet temper'd, humane, and even more civiliz'd than the Moxes. Their boroughs are very numerous, and contain ſtreets and areas for their ſoldiers to perform their exerciſe. Every borough is ſurrounded with a ſtrong paliſade, which defends it againſt the arms us'd in the country. They lay a kind of ſnares in the roads, which ſuddenly put a ſtop to the march of their enemies. In battle they uſe a kind of ſhield made of canes, interwoven with each other, cover'd with cotton and feathers of various colours, and which are proof againſt arrows. For generals they chooſe and obey ſuch as are thought to have moſt experience and valour. They receive their viſitants kindly, and ſpread a large piece of cotton on the ground for a ſeat to the perſon they intend to honour.

Not far from the Baures is the country of the Amazones, that warlike claſs of women. All we know of them is, that at certain ſeaſons of the year they admit of the company of men; that they kill their male children; that they are at great pains to bring up their daughters, and that from their infancy they innure them to the toils of war.

CHAP.

CHAP. XXIII.

Revolutions of Perſia under Thamas Kouli-kan, till his expedition in the Indies.

THE Aghuans, theſe famous rebels who for eight years laid waſte and ſubjected the principal provinces of the kingdom of Perſia, imagin'd, that after having taken Iſpahan, turn'd Schah Huſſein from his throne, conquer'd moſt of his ſtates, and beat the troops of the Turks, there was no power in the world able to check them. Aſzraff, the chief of theſe rebels, elated with his victories, no longer regarded Schah Thamas, whoſe father he had dethron'd, than as an enemy whom he could eaſily cruſh, if he ſhould dare to oppoſe his deſigns.

The continual victories which this tyrant had obtain'd over the Perſians or Turks render'd him ſo haughty and preſumptuous, that he no longer vouchſafed to appear in the field at the head of his troops, but abandon'd himſelf to all the pleaſures of the capital, went a hunting with a pompous retinue, made freſh treaties with the Europeans, and imagin'd, that the throne on which he was ſeated was ſo firmly eſtabliſh'd, that no power could ſhake it.

While this tyrant Aſzraff thus acted the part of a great monarch, Schah Thamas on his part endeavour'd to re-eſtabliſh his affairs. This prince eſcap'd from Iſpahan during the ſiege, with a ſimple eſcort of five hundred men. Being educated as the ſons of the Perſian kings generally are, he had ſeen nothing when he left Iſpahan but the inſide of the ſeraglio, women, and eunuchs. He found the moſt terrible diſtraction in the kingdom, and there was not a

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ſingle governor who had the number of troops which his office oblig'd him to keep. The treaſures were exhauſted; he had enemies all round him, and a crowd of flatterers about him who had nothing but their own intereſt in view, without in the leaſt conſulting the good of the ſtate. However, he levied troops, but fought under ſo many diſadvantages, that he was ſuddenly reduc'd to the ſingle province of Mazanderan, a part of Schirvan, and another part of Khoraſſan. When the affairs of this prince were moſt deſperate, there appear'd among the officers a brave Perſian to re-eſtabliſh them. This was Thamas Kouli-kan, a man of forty years of age, who had born arms from his infancy, and had always diſtinguiſh'd himſelf for his courage and military exploits; beſides, he was a man of genius, open, and ſincere; he delighted in rewarding the valour of his ſoldiers, and put thoſe cowards to death who fled when they might have reſiſted; he merited the eſteem and affection of his king by the continual proofs which he gave by his capacity, zeal, courage, and fidelity.

When Kouli-kan had acquir'd a large ſhare of his prince's affection, he repreſented the flatteries and treacheries of thoſe about him, and induc'd him to chaſtiſe ſome and baniſh others of them. He had alſo the addreſs dexterouſly to inſinuate to him, that he ought to abandon certain vices which ſullied the ſplendour of his great qualities. The king liſten'd to his advices, reliſh'd them, and follow'd them, by which means his affairs began to be re-eſtabliſh'd.

Tho' the royal army was not very numerous, yet the ſoldiers were well paid and finely diſciplin'd. The principal and moſt of the ſubaltern officers were choſen by Kouli-kan, who knew their

their courage and experience. With this army, in the year 1727, Schah Thamas gain'd three battles over the Afdalis, retook Hera and Maſchat, and ſubdu'd the rebels of Khoraſſan and the adjacent parts.

After theſe victories the royal army march'd againſt the Aghuans; Aſzraff appear'd in the field with all his troops, leaving in Iſpahan two or three hundred men to keep the reſt of the inhabitants in awe; for he had expelled all the Perſians capable of bearing arms. This tyrant, who had never ſeen the Perſians ſtand their ground, advanc'd with all the confidence of a man who thought himſelf already victorious. The two armies engag'd near Damguan, a ſmall town on the frontiers of Schirvan. The attack of the rebels was very vigorous, but the Perſians ſuſtain'd it without being ſhaken. Aſzraff order'd two detachments to attack the Perſians in the rear and in the flank, but theſe detachments were repuls'd and routed. The body of the army where Aſzraff commanded began to be broken; the Perſians redoubled their fire, and ruſh'd in upon the rebels, who forthwith betook themſelves to flight, and retreated with ſuch precipitation, that in ſeven days they reach'd Theram, where they reſted one whole day, after which, redoubling their march every day, they arriv'd at Iſpahan.

The next day after their arrival Aſzraff order'd all his men to retire into the caſtle, together with their effects and families. This being done, he return'd into the field, and pitched his camp nine or ten leagues from Iſpahan. In the mean time the royal army advanc'd by regular marches. Thamas Kouli-kan, who was unwilling to ſhare the glory of the victory with any perſon, begg'd of the prince

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to remain at Theram with a body of reſerve conſiſting of nine or ten thouſand men, while he continued his march without any obſtacle.

The two armies came in ſight on the 13th of November, at eight o'clock in the morning, and the Perſian general, who deſpis'd his enemy, did not ſo much as uſe his cannon. After having bore the whole diſcharge of his enemies, he march'd up to them through the ſmoke of their guns, without firing a ſingle ſhot till he was near their battery, where he made the firſt and only diſcharge; for the rebels, frighted at ſo bold an attempt, took flight and ſav'd themſelves in Iſpahan, and next day they abandon'd the caſtle, which was pillaged for two days and a half.

The arrival of Thamas Kouli-kan put a ſtop to this pillage. They underſtood from ſome ſlaves eſcap'd from the rebels, that theſe laſt had march'd fifteen leagues without ſtopping, that they took the road of Kirman, but that getting intelligence that the paſſages of it were block'd up, they turn'd to Schiras, where they maſſacred all the Perſians they found.

Aſzraff carried off three hundred camels loaded with gold, ſilver, the moſt precious of his furniture, his own wife, and that of Mahmoud. He alſo carried off all the princeſſes of the blood royal, except the mother of the Schah Thamas, whom he did not know, and who, during the reign of the rebels, had always perform'd the office of a ſervant in the ſeraglio, without ever being diſcovered by the women and eunuchs. All the Aghuans remaining at Iſpahan were maſſacred.

The king did not arrive at Iſpahan till the 9th of December. Thamas Kouli-kan went with twenty thouſand men to receive him about a league from the

the city. Thamas alighted from his horſe and run to the king to prevent his getting off his horſe. "Allow "me to do it, ſaid the prince graciouſly to him, I "have made a vow to walk ſeven paces before "thee, the firſt time I ſhould ſee thee after thou "hadſt baniſh'd my enemies from my capital."

He alighted, walk'd ſome ſteps, and drank coffee, after which both mounted their horſes and continued their march to the city. Tranquillity was ſoon re-eſtabliſh'd there, and the people talk'd only of diverſions and pleaſure; but the king ſtill retain'd an air of inquietude and chagrin, and when Kouli-kan repreſented to him that he ought to forget his paſt misfortunes, the prince told him that if he ſhould think no more on the public calamities, and his own domeſtic diſgraces, yet he could not be ignorant that the murderer of his father and the tormentors of his brothers were ſtill at Schiras.

The general underſtood what the king meant, and forthwith gave proper orders for putting his deſigns in execution. In four or five days the whole army was ready to march, and went into the field about the end of December. The mahometans are not fond of going to war in winter, but Kouli-kan was a warrior at all ſeaſons. As he expos'd himſelf to as much danger and fatigue as the common ſoldiers, he was ſerv'd in this new expedition with ſo much zeal and ardour, that he eaſily ſurmounted all the obſtacles of the ſeaſon, and notwithſtanding the rains, ſnows, and froſt, he opened a paſſage every where for himſelf, though not without the loſs of a great many men and horſes.

At laſt, after a great deal of fatigue, during a march of twenty days he came up with the rebels, who had come two days march on this ſide of Schiras,

Schiras, and notwithſtanding their advantageous ſituation, he beat them and put them to flight, but did not think it expedient to purſue them, for fear of ſome ambuſcade. He obſerv'd it as a maxim, never to ſeparate his troops, leſt ſome detachment being beaten, the reſt might be diſpirited by that means. He us'd even to ſay, that the victorious, by ſlow marches, come up to the enemy, fly as faſt as he can.

The rebels had time to rally at Schiras, and reſolv'd to make their laſt effort. Aſzraff and the principal chiefs made the other officers and ſoldiers ſwear, that they were ready to conquer or die.

They all promis'd more than they could do, or were willing to ſtand to; for they had neither the force to conquer, nor the courage to die. They were beat, and this battle, if we can give that name to a few miſerable actions, where there were not two thouſand men kill'd in the field, was the laſt and leaſt vigorous of all. The rebels, more frighted than ever, forgot their oaths and promiſes; they made their attack in a tumultuous manner, and in platoons, but hardly were they within gun-ſhot till they diſcharg'd and retreated. At laſt, ſeeing that the Perſians advanc'd in good order, they ſoon betook themſelves to flight.

Kouli-kan permitted them to fly, and only purſu'd them ſlowly, but on this occaſion he was the worſe for obſerving his favourite maxim. Aſzraff took advantage of it to deceive him; for as ſoon as he return'd to Schiras he ſent two of his principal officers to treat with him about an accommodation. They offer'd to deliver up all the treaſures of the crown, provided he would permit them peaceably to depart wherever they had a mind. Kouli-kan anſwer'd, that formerly he would have liſten'd to

their propoſals, but as times were alter'd, he would put them all to the ſword if they did not deliver up Aſzraff to him.

Theſe deputies, who only wanted to amuſe him, promis'd him every thing, and only aſk'd, that they might be permitted to return and conſult with the other officers, which was granted. But when they return'd to the city, they found every one ready to ſave themſelves by flight, and carry off their families and effects.

They had gone a conſiderable way before the Perſian general was inform'd of their retreat. He ſent ſome detachments to purſue them; one of which came up to them at the paſſage of a bridge. The Aghuans wheel'd about to facilitate the paſſage of their equipage and families. The detachment was beat, and forced to retire. They continued their march, but as they kept no certain road, and as all the country was oppoſite to them, the country people harraſs'd them as much as poſſible. The ſmalleſt village that could turn out ten men capable of firing guns diſputed their paſſage. Sometimes they loſt their baggage, and on other occaſions their wives and children. Some of theſe barbarians kill'd themſelves, that they might not fall into the hands of their enemies. During the night the ſlaves carried off ſome camels, by which means the aunt of Schah, and ſome other princeſſes of the blood royal, were brought back.

At laſt, theſe miſerable creatures finding nothing for their ſubſiſtence, and being preſs'd with hunger and thirſt, began to diſband. Aſzraff continu'd with four or five hundred of his moſt faithful friends; his deſign was to retire to the Indies, but as he was obliged to paſs thro' the neighbourhood of Candahar, Houſſein Kan, the brother of Mahmoud, who

who was in poſſeſſion of that place, intercepted him, engag'd him, ſtript him of the remainder of his treaſures, and kill'd him. Thus died this uſurper, who, after a long ſeries of unheard-of cruelties, imbru'd his hands in the blood of Schah Huſſein, the moſt pacific prince that ever wore the crown of Perſia.

As ſoon as Kouli-kan enter'd Schiras, that city preſented the ſame ſpectacle of horror as that before ſeen at Iſpahan. The ſtreets were ſoon fill'd with the carcaſes of ſuch of the Aghuans as could not make their eſcape with the reſt; no place prov'd a ſecurity for them; three or four of the moſt conſiderable note were ſent to the king, but all the reſt were put to the ſword.

The Perſians, who daily ſaw the wrecks of the rebel army coming in, were the eaſier ſatisfy'd for the fault of the general who let them eſcape; and tho' it was a matter of importance to recover the treaſures of the crown, yet the general was not in the leaſt upbraided by the king, who durſt not give him the ſmalleſt diſguſt.

This affair being terminated, the views of Thamas Kan were directed to the Turks. He left his troops in repoſe all the reſt of the winter in Schiras; but hardly was the ſpring come till he took the field. After having viſited the Lariſtan and the Arabs of Koquilou, he went to Hamadam, where the victory he gain'd over the Turks put him in a condition to retake that place, Tauris, and almoſt the whole country which the Turks had conquer'd during the troubles, as far as Erivan.

A king re-eſtabliſh'd in his ſtates, many battles gain'd, and a large kingdom in ſome meaſure retaken in leſs than two years, were circumſtances ſufficient to place Thamas Kan among the number of the heroes of former ages.

The uncommon talents of this general for war, the ſucceſs which accompanied him in all his expeditions, and the confidence of the ſoldiers who lov'd and fear'd him, render'd him formidable to his enemies, and ſuſpected at the court of the king, his maſter. All the provinces trembled at his name; at Iſpahan, the people, the court, and the king were afraid leſt he ſhould have the ambition of riſing higher; one ſtep farther would have plac'd him on the throne; he was abſolute maſter. The king had not as yet nam'd perſons to any of the firſt poſts; Kouli-kan prevented his doing ſo, under a pretence that the ſalaries attach'd to theſe offices would be better employ'd in the payment of the troops; he was the only general officer of the army, the reſt were but ſubalterns, whom he degraded, rais'd, puniſh'd, and rewarded as he pleas'd; nothing of importance was done without his advice. After his victories he ſeem'd to abuſe the boundleſs authority which the king had given him in the neceſſity of his affairs; the prince was oblig'd to diſſemble, but the world has been inform'd by perſons who attended him, that he impatiently bore the yoke, and thought of appearing as maſter himſelf when the war with the Turks ſhould be finiſh'd. Kouli-kan alſo dreaded the king, and was not ignorant how many enemies he himſelf had; for this reaſon he kept himſelf as much in the army as poſſible. Such was the ſituation of the affairs of Perſia in the month of May, 1730.

Thamas Kouli-kan did not want pretexts for keeping the field, and being always at the head of a numerous army, all devoted to his orders. The Aghuans, whom he had expell'd from the kingdom, were ſucceeded by the Turks, a far more formidable enemy, who ſtill poſſeſs'd ſeveral countries belonging

belonging to Perſia, which the Aghuans had yielded to them when they had uſurp'd the crown, that they might not be diſturb'd in their tyranny by ſo formidable a power. Theſe haughty Ottomans pretended to keep what they had got, and even to make new conqueſts, if the poſſeſſion of the old ſhould be diſputed with them. The Perſian general however was not afraid of their menaces, but before he declar'd war againſt them, he, under various pretexts, remov'd Schah Thamas from Iſpahan, and order'd him to be convey'd to Maſchat, the capital of Khoraſſan, where he kept him under a ſafe guard, and, as it were, in an honourable priſon.

For ſome time before this prince had only the ſhadow and appearance of regal authority, while Kouli-kan in reality exercis'd it, and commanded as ſovereign; he even wore the aigret or cluſter of diamonds on his turban, a mark of diſtinction belonging to the king alone. He aſſembled his troops at Tauris, while the Turkiſh general muſter'd his at Erivan. Kouli-kan ſoon found himſelf at the head of 60000 choſen men, neither would he have more, though he had it in his power to render his troops much more numerous. This army conſiſted intirely of cavalry, with which he went to Bagdat, which is the ancient Babylon, and after having block'd it up, he advanc'd to Diarbekir, and the parts adjacent, ravaging the country thro' which he paſs'd. Fortune, which had formerly favour'd him, now became his enemy; for his army was defeated, and he brought back the remains of it to the neighbourhood of Hamadam.

It was not doubted but the conquerors would take advantage of the deplorable ſtate of Perſia, exhauſted of men and money, to conduct their victorious troops to Iſpahan. However, they made no

motion, but remain'd in their camp, without thinking of any enterprizes, which may be attributed either to the dread of deſtroying their troops by the heat, which began to be exceſſive, or to the diffidence they had conceiv'd of the baſhaw at the Porte, or to the weakneſs of their army, from which they had made a large detachment to reinforce that commanded by the baſhaw of Erivan, or to the jealouſy and miſunderſtanding between theſe two generals, or laſtly, to the ſlow march of a reinforcement which had been long expected, and which might, perhaps, never arrive, on account of the neceſſity the grand ſignior had for men in Europe. None of them moved except the baſhaw of Tauris, who advanc'd to Erivan, and made himſelf maſter of it, but he ſoon abandon'd it, and Kouli-kan ſent freſh troops into it, who put it in a ſtate of defence.

The inaction of the Ottoman troops gave the Perſian general ſufficient time to re-eſtabliſh himſelf, and levy a new army much greater than the former. As ſoon as the ſeaſon permitted, he took the field and returned to Bagdat; after having block'd up that city, he went in ſearch of the Turkiſh army, who had aſſembled in the neighbourhood of Diarbekir. The baſhaw, whoſe firſt ſucceſs had inſpir'd him with confidence, durſt not, however, venture on a general action; ſince there were only ſkirmiſhes on both ſides, in which the Perſians had always the advantage. At laſt they talk'd of a peace, enter'd into a negociation, and the articles were ſent by the baſhaw to the grand ſignior to demand his ratification of them.

About this time prince Galliczin arriv'd in quality of ambaſſador from Ruſſia; nobody then knew what to think of the fate of Schah Thamas; it was not known whether he was dead, or whether he had been conſtrain'd to abdicate the crown, only it is certain that

that Kouli-kan, the better to conceal the deſign he had form'd, plac'd on the throne one of the king's children, who was no more than five or ſix months old.

The apparent motive of the embaſſy from Ruſſia, with which the people were flatter'd, was to engage the Perſian general to re-eſtabliſh the dethron'd king, and make a treaty of commerce between Ruſſia and Perſia; but the ſecret motive was to foment the war between that court and the Porte. It was with this view that Ruſſia deliver'd up the rich province of Gilhan, and all the places belonging to the Perſian dominion which Ruſſia poſſeſs'd in the Schirvan, namely, Bakoud, Derbent, Mezova, Soulak, &c. and furniſh'd the Turks with conſiderable ſtores of proviſion, artillery, and other ammunitions neceſſary for war.

The embaſſy was intirely ambulatory; for the prince Galliczin, ſoon after his firſt audience of the Perſian general, had orders to follow him. He had not his audience till the end of the campaign, when, by order of his court, he left Mr. Calouſki, who had been ſecretary to the embaſſy, in quality of reſident. This new reſident accompany'd Kouli-kan in all his marches till he was within ſome days journey of Iſpahan, where the general ſtopping to ſubdue ſome mountaineers, permitted the reſident to go to the capital and wait for him.

Theſe circumſtances were not ſufficient to diſpoſe Kouli-kan to a peace, which hitherto he had no great inclination to conclude; he therefore thought of attacking Abdallah, baſhaw of Erivan, who commanded the ſecond army of the grand ſignior. The baſhaw, who did not think himſelf in a condition to reſiſt ſo powerful an enemy, ſent an officer to him, to beg that he would conſider that he

had treated of a peace with the baſhaw of Bagdat, that the conditions of it had been ſent to the Porte, that without doubt they would be approved of there; that he was about to write to the grand ſignior to preſs the ratification of them; and that it was proper to ſuſpend all acts of hoſtility till he had receiv'd an anſwer from him.

Kouli-kan eaſily ſaw that they wanted to amuſe him, in order to gain time; but as he had another enterprize in his head which requir'd a ſpeedy execution, he ſeem'd to take no notice of any thing, but readily yielded to the reaſons of the baſhaw; this enterprize was to reduce the Leſchis, a kind of Tartars, who in the beginning of the revolutions of Perſia had taken poſſeſſion of Schamaki, and kept it under the protection of the grand ſignior, to whom they were in ſome meaſure ſubject. He ſet out with an army of no more than twenty thouſand men. There were only twelve thouſand of theſe regular troops, who wore coats of mail cover'd with plates of braſs; the reſt were only valets, and young perſons whom they call jelim, that is, orphans, who ſerve for little elſe than to ruin the country thro' which the army paſſes.

Kouli-kan made expeditious marches, and arriv'd at the river of the Cours two days journey from Schamaki before the inhabitants of that place knew any thing of it; two thouſand men would have been ſufficient to have diſputed the paſſage of the river, and for want of water and victuals his army would have infallibly periſh'd in the parch'd plains of the Monghan. But that province was intirely deſtitute of troops, and the Leſchis, who had no reaſon for diffidence, had two months before retir'd into their mountains. The Perſians ſeeing that nobody oppos'd their paſſage, eaſily croſs'd the river, and

and arriv'd at Schamaki, the gates of which were open to them. It was happy for this city that there were no troops in it capable of oppoſing the Perſians, for Kouli-kan had promis'd his army, that if he found the leaſt reſiſtance, he would allow them to pillage it.

He kept his troops under the moſt ſtrict diſcipline, but the contributions he exacted in the city and the province hardly differ'd from a general pillage. They were levied with the moſt unheard of cruelties, ſince Chriſtians and Turks, men and women, were ſo ſeverely beaten, that ſome of them died under the blows.

After raiſing the contributions, Kouli-kan was diſpoſed to go and fight the Leſchis. He firſt ſent his lieutenant, with ſix or ſeven thouſand men, who marched towards the citadel of wood, which Ser Kober their chief had ordered to be built, at the entry of the Dagheſtan, the name of the mountains, which they inhabit. Some days after, he himſelf marched with the reſt of his army, to the other ſide of the Dagheſtan, to make a ſimilar attack. The Leſchis, perſuaded that it was Kouli-kan in perſon, who came to attack the citadel, with all his forces, conveyed all their own to that ſide of the citadel. At the ſame time, a ſuccour of ten or twelve thouſand men, came from Ganges, conſiſting of the troops of the grand ſignior. The lieutenant of Kouli-kan, without being frighted at the vaſt number of his enemies, gave battle. Hardly had they engaged, till the ſoldiers in the citadel underſtood, that Kouli-kan was advanced to the other ſide. Immediately on this, the Leſchis turned their backs, and rode off briſkly, in order to protect their families and effects. The troops from Ganges only reſiſted, and fought for ſome time, but

but at laſt, ſeeing themſelves abandoned by the Leſchis, betook themſelves to flight. There were a great many of them killed, and very few of the Leſchis, who carried off every thing of value, and retired to the ſteepeſt mountains, where Kouli-kan could not follow them.

After the expedition of Dagheſtan, the Perſian army had a reinforcement of about ten thouſand men, of whom four thouſand had been levied in that province, and the other ſix thouſand came volunteers from other parts of Perſia. Kouli-kan marched with his army, towards Ganges, the reſtitution of which, tho' promiſed to him, was denied, as well as that of the Erivan and Teflis. Ganges had for ſome time been beſieged, though the ſiege was no farther advanced, than it had been the firſt day. As this city is ſituated in a plain, ſo as to be commanded by no eminence, the Perſians erected a platform, for a battery of cannon. The citadel is very ſtrong, has a double wall, and three ditches. There was a good garriſon in it, and all ſorts of proviſions were provided them, for two or three years. Erivan was not much worſe fortified than Ganges. Tho' the city of Teflis was much weaker, yet it had been lately fortified, and a vaſt many troops were lodg'd in it. Beſides, Abdalah Baſhaw, generaliſſimo of the Ottoman army, had been for ſome time advancing, and was now arrived at Kars, which is not far diſtant from Ganges.

Kouli-kan was very ſenſible, that it was not eaſy to retake theſe places poſſeſſed by the Turks, in preſence of their army; and therefore, reſolved to give battle to the Ottoman general, who had pitched his camp ſome leagues from Erivan, and accordingly reduced him to a neceſſity of fighting. They

were not long engaged, 'till a certain pannic ſeized the Ottoman troops, and induced moſt of them to fly before they had done the leaſt execution. This action was rather a rout, than a battle. There were not more than a hundred Perſians killed, while 'tis ſaid, that thirty thouſand Turks were ſlain, and among the reſt, general Abdalah, and ſome officers of diſtinction. The conquerors made ſome priſoners, among whom was the ſon-in-law of the grand ſignior.

By this victory, the Perſian general became maſter of a conſiderable booty. He ravaged the whole country near Kars and Erzerum, and made a vaſt number of ſlaves. Soon after, the garriſon of Ganges, extremely diminiſhed by the death of the ſoldiers, ſurrendered by capitulation, and was conducted to Kars. Erivan was afterwards evacuated and put into the hands of Kouli-kan, tho' it was a very ſtrong place, well ſupplied with proviſions, and had neither been beſieged nor blocked up. Before the ſurrender of Erivan, Teflis, which had for a long time been blocked up, was obliged to capitulate.

It was thought, that after this battle the Turks would rally and make new efforts, but they remained inactive, and Kouli-kan, after having rendered himſelf maſter of Ganges, Teflis, and Erivan, did not carry his conqueſts farther. They even came to new propoſals of peace, and it is evident, that both parties wiſhed for it; the grand ſignior on account of his occaſion for all his troops in Europe, and Kouli-kan for the execution of a deſign, which he had long formed, to ſeize on the crown of Perſia.

So deciſive a victory, and the ceſſation of all hoſtilities, appeared favourable circumſtances to him.

him. He aſſembled the principal men of the kingdom, and by the edict of convocation ſummoned all perſons diſtinguiſhed by their birth, dignities, judgment and knowledge, to appear on the day appointed at Mougan-tehol, four or five days journey from Tauris, where he wanted to converſe with the ſtates of the kingdom, and communicate to them affairs of the laſt importance to religion, and the empire. For this purpoſe, he erected a magnificent tent, ſeventy fathoms long, and ſupported by three rows of pillars. Every row conſiſted of fourteen pillars, placed at five fathoms diſtance from each other; each pillar conſiſted of three pieces join'd to each other with maſſy circles of gilt copper; they were between fifteen and twenty feet high, and each of them had on its top a globe of gilt copper a foot and a half in diameter. In a word, nothing was neglected for the embelliſhment of this tent; the gold and ſilver ſtuffs, the fringes, the embroideries, and, in ſhort, every thing elſe was highly magnificent. The deſign of his calling this aſſembly of the principal men of Perſia, was to procure their ſuffrages, and make them declare in the moſt authentic manner, that the kingdom wanted no other king than himſelf.

In this aſſembly every thing went on according to his deſires; he was proclaim'd ſovereign maſter of the royal authority under the title of Velim Amet, which is only given to the king, and ſignifies the diſtributor of favours. Couriers were forthwith diſpatch'd thro' all the empire; the proclamation was made at Iſpahan on the day of the equinox, and in all the other cities ſooner or later as the couriers reach'd them. This declaration was ſign'd by the moſt conſiderable men of the nation, to the number of more than fifteen thouſand, and

and ſent to the grand ſignior by a magnificent embaſſy

This embaſſy was look'd upon as a great ſtep towards peace, together with ſome other pieces of conduct, by which Velim Amet appear'd to have a correſpondence with the Porte, and deſerv'd to gain the friendſhip of the grand ſignior. Among one of theſe ſteps we may reckon his aboliſhing a religious cuſtom among the Perſians, at which the Turks were always offended.

Tho' the Perſians and Turks are both Mahometans, yet they form different ſects, which have ſprung from the firſt deſcendants of Mahomet. The Turks are attach'd to Omar, whom they believe to be the lineal deſcendant of their prophet, and the depoſitary of his authority. The Perſians pay this honour to Hali, the ſon-in-law of Mahomet. They ſay that Omar and Hali put the whole Ottoman empire in arms in order to maintain their reſpective rights; that Omar was victorious, that Hali was kill'd, and that after this victory Omar maſſacred all the children of Hali for fear of another war. In order to perpetuate the memory of ſo tragical an event, the Perſians have made a religious ceremony of it. Every day the moullahs on the tops of the towers adjoining to their moſques, to their ordinary prayers add maledictions againſt Omar. Every year in the month of Moharam, the name of the firſt month of the Arabic year, they on the tenth day of the moon make a repreſentation of the maſſacre of Hali and his children.

The ceremony is carried on in the moſque where they chooſe the moſt learned of the moullahs to make the funeral oration of theſe poor princes. The people aſſemble in crowds, and the moullah mounting a large roſtrum, ſits down in an arm chair

chair rais'd ten or eleven ſteps above the roſtrum, that the whole people may ſee him; there, ſometimes ſitting, and at others ſtanding, as the parts of his diſcourſe are more or leſs pathetic, he diſplays the cruelty of the maſſacre in the moſt eloquent manner he can; and, conſidering the diſpoſition of the audience, 'tis no difficult taſk to excite their compaſſion.

In order to make the greater impreſſion on the minds of the people, they make a tragical repreſentation of all the circumſtances of the maſſacre in a proceſſion which marches round the city, and is a pretty agreeable ſpectacle to thoſe who have never ſeen it before. We ſee various chariots, ſome of which carry ſymbols, and others princes, either dead or dying. There is one particularly which carries an European ambaſſador, becauſe, according to their hiſtory, one in that quality being with Omar, begg'd of him that the lives of the young princes might be ſav'd, and tho' he did not obtain his requeſt, yet they think themſelves oblig'd in gratitude to give him a place in their proceſſion; he is generally cloath'd in a groteſque manner, has an old hat on his head, a rag about his neck inſtead of a neckcloth, and an old caſſock about his ſhoulders; under this burleſque appearance they think they repreſent an European very well; but however comically he is dreſs'd, the crowd, as he paſſes by, take off their hats and ſalute him.

Theſe chariots are at different diſtances, follow'd by perſons naked to the middle, who form a kind of dance, cry in the moſt lamentable manner, and lacerate their arms ſo as to make the blood flow plentifully from them, while others ſing verſes compos'd in honour of Hali.

The

The moſt moving ſpectacle is a company of the fineſt children they can find, ſix or ſeven years old, cloath'd in black, with their heads bare, and their hair diſhevell'd, and ty'd irregularly with cords; they are conducted like priſoners by a kind of executioners of a dreadful aſpect, who, from time to time, intimidate them with menaces, ſo well counterfeited as to procure the curſes of all the women who ſee them paſs, and who cannot refrain from tears when they reflect on the mournful victims ſacrific'd to the fury of Omar.

In this proceſſion they alſo carry the admirable ſabre of Hali; it is a plate of ſteel thirty feet long, three feet broad, and no thicker than is neceſſary to keep it ſtrait; it was, ſay they, with this famous ſabre that he ſplit the moon in two. The ſtrongeſt man can hardly carry it without the greateſt difficulty.

But to return to Velim Amet. Whether he thought like the Turks in point of religion, or whether he imagin'd that religion ought ſometimes to yield to political views, he expreſsly diſcharged theſe maledictions of Omar, and the tragical repreſentation of the Moharam. He alſo publiſh'd an edict, by which he permitted all his ſubjects to be of which of the ſects they would, without any moleſtation.

When he came to the crown he order'd a coin to be ſtruck, which more reſembled the Turkiſh than the Perſian money, but he had not his name upon it. As he declar'd that he would ſoon go to the capital, the workmen were very diligent in repairing the royal apartments and the other public buildings. At Iſpahan there is a beautiful walk about half a league long and thirty fathoms broad; this was the work of the famous Schah Abas, who planted in it

two

two rows of a kind of poplar, which are very high and large; he divided its breadth into five parts, the two wings were deſtin'd for the paſſage of the people on horſeback, that in the middle for people on foot. Theſe roads were rais'd, border'd, and adorn'd with hewn ſtones pierc'd in the middle; the interſtices between theſe roads were parterres continued from one end to the other, and full of all kinds of flowers; three large baſons, which receiv'd the water of the river, diſtributed it continually thro' canals, which ſerv'd to water theſe parterres, and preſerve a conſtant ſpring; but for a good many years paſt all this has been neglected, either becauſe the perſons who had the management of it thought proper to apply the money otherwiſe, or becauſe the princes ſhut up in the ſeraglio were little ſollicitous about any other pleaſures than ſuch as they enjoy'd there. This walk was become only a common road, or a place deſtin'd for horſe-races, but Velim Amet, in order to revive the grand ideas of Schah Abas, order'd it to be reſtor'd to its primitive form.

Being acknowledg'd ſovereign thro' all Perſia, he thought of a new enterprize, which induc'd him to terminate the war he was engag'd in againſt the grand ſignior. Tho' the quarrel this prince had with the Muſcovites ſufficiently evinc'd his ſmall diſpoſition to peace, yet Velim Amet flatter'd himſelf that it would be the effect of the terror which his name had ſpread thro' all the Ottoman empire. His deſigns were no leſs ſtupendous than thoſe of Alexander, to whom he did not heſitate to compare himſelf. Being inform'd that the Aghuans were making a ſecond inſurrection, he ſet out to lay ſiege to Candahar, aſſuring himſelf that he could take that city, ſubdue the Barbarians, paſs into the

the Indies, and after having conquer'd them, carry on war in Europe, to give the laſt luſtre to the glory of his name.

While he was beſieging Candahar, Hali baſhaw arriv'd as ambaſſador from the Porte. His negotiation was not long, for at his firſt audience it was ſtopt by propoſals and demands ſo high on the part of Velim Amet, that the ambaſſador could not ſubſcribe them; but ſaid he could agree to nothing till he ſhould apply to his court for freſh inſtructions. The diſtance of the places rendering it impoſſible to have ſpeedy returns from the Porte, and Velim Amet being intent upon his enterprize, gave a full power to one of his kans or governors to treat with the ambaſſador according to the anſwers which ſhould be ſent from Conſtantinople, and Bagdat being choſen for the place of the conferences, the two plenipotentiaries repair'd thither.

The propoſals of Velim Amet were, firſt, That they ſhould deliver to him Balſora, Bagdat, Mouſol, Diarbekir, and Erzerum, which he pretended anciently belong'd to the kingdom of Perſia. Secondly, That there ſhould be a moſque at Mecca, where the Perſian pilgrims might offer their prayers in their own way, and that in this city they might enjoy the free exerciſe of their religion. Thirdly, That tax-gatherers ſhould be appointed there to receive for him all the money which ſhould come out of Perſia.

The ſiege of Candahar laſted longer than he imagin'd it would have done, ſince he did not become maſter of it for fifteen or ſixteen months. This place was the laſt intrenchment of the Aghuans, appear'd impregnable, and had really been ſo ever ſince the days of Schah Abas the great, to all the kings who ſucceeded him. Velim Amet found immenſe

riches in it; for the Aghuans had amaſs'd all the ſpoils of Iſpahan and Perſia, together with all the gold and jewels of the crown. The chief of the rebels, brother to the famous Mahmoud who made the firſt attempt upon Perſia, and was called Huſſein Kan, was taken and deliver'd into his hands. The ſiſter of Huſſein being one of the emperor's wives, threw herſelf at his feet, aſk'd a pardon for her brother and obtain'd it; he alſo offer'd liberty to Mahmoud's ſon, but he not thinking it prudent to accept it, anſwer'd, that he could not be better than along with his prince, on which he receiv'd a penſion. The brother of Aſzraff, who ſucceeded Mahmoud during the uſurpation of the Aghuans, did not give ſo wiſe an anſwer to the ſame officer, for he begg'd leave to make a pilgrimage to Mecca, which was refus'd him. Moſt of the officers and ſoldiers belonging to the Aghuans were incorporated with his army.

After the taking of Candahar, which had coſt him a great deal of trouble and fatigue, he went to repoſe his army near Kaboul, which he beſieged. This is a very conſiderable city, about ſixteen days journey from Candahar, and ſituated in the territories of the great mogul. It ſurrender'd after being only block'd up for eight days.

This new conqueſt ſpread conſternation thro' all the Indies. The emperor of the Moguls having ſent to aſk him what his pretenſions were, he anſwer'd him coldly, that his deſign was to pay him a viſit at Dinabat, the place of his reſidence, and that if that viſit would be troubleſome to him, he might be freed from it by ſending him a year's revenue of his kingdom. 'Tis not known what the mogul's anſwer was, but 'tis certain that Velim Amet purſu'd his project, and conquer'd the Indies.

This

This prince, who had aſſum'd the name of Velim Amet, afterwards order'd himſelf to be call'd Schah Nader. Schah ſignifies king, and Nader is his proper name, for Thamas Kouli-kan, or Thamas Kan is only a borrowd name with which Schah Thamas had honour'd him in conſideration of his important ſervices.

Kouli-kan was of a ſtature tall and well proportion'd, of a majeſtic mien, of a vaſt genius, bold and daring even to raſhneſs. He was very ſecret in the projects he formed, and equally active in the execution of them; he govern'd all himſelf, and knew how to make himſelf obey'd; his orders ſuffer'd neither repreſentations nor delays; a perſon was criminal as ſoon as he teſtify'd the leaſt repugnance to execute them, however difficult they might appear; the cauſe was ſoon decided, for on the ſmalleſt ſign he made, his ſervants ſtrangled the criminals in his preſence, and threw the body into the ſtreet. It was by an extreme ſeverity in puniſhing the ſmalleſt contradictions that he acquir'd ſo abſolute an authority.

In the diſtribution of employments he conſulted neither birth, talents, nor experience; he diſplac'd all the great men of the former government, and ſubſtituted worthleſs creatures in their ſtead; his choice conſtituted all their merit, and as he advanc'd them without great care, ſo he turn'd them off without much ceremony. The leaſt ſuſpicion or ſubject of complaint made them deſcend to the place whence they had riſen, and reduced them to their primitive ſtate.

No prince ever govern'd Perſia in ſo deſpotic a manner; nothing was ſo ſacred as his will; religion, laws, cuſtoms, and all things elſe, were oblig'd to yield to it. Nothing is more reſpected by the

Perſians than religion, eſpecially the ſect of Hali, which prevails among them. He baniſh'd the moſt ſolemn ceremonies of it, reform'd the form of prayer, and under ſevere penalties forbad the pronunciation of anathemas againſt the adverſaries of that ſect. The moſt zealous were content to groan in ſecret, but durſt not complain publicly. Wine, forbidden by Mahomet, was by his orders ſold indifferently to every body, and neither rich nor poor made the leaſt ſcruple to drink it.

He kept his troops in a much more exact diſcipline than the eaſtern princes generally do; he made them advance more orderly, and taught them to diſcharge more properly. As for the towns he beſieg'd, his principal ſecret was to block them up, and force them to ſurrender through famine, the want of engineers, the defect of artillery, or of perſons who could uſe it. For this reaſon, the ſieges he form'd were generally very long; that of Ganges coſt him ten whole months, tho' the Muſcovites furniſh'd him with bombs, mortars, and grenades, all which were of little uſe to him.

When he went to the conqueſt of the Indies, he left his eldeſt ſon at Maſchat, and eſtabliſh'd him lieutenant-general of the kingdom, intruſting him with the whole regal authority in his abſence.

In a ſubſequent chapter the reader will ſee what was the ſucceſs of the expedition of the famous Kouli-kan in the empire of the great mogul.

CHAP.

CHAP. XXIV.

Reaſons which have hinder'd the Chineſe from perfecting aſtronomy; their turn for judicial aſtrology; the fidelity and ſincerity of their hiſtory; how their ancient books proſcrib'd by an emperor have been preſerv'd; the Chineſe paper, and the time when it was invented; how its defect was ſupplied before its invention; circulation of the blood long known in China; extraordinary diſcovery of the part where the gall of the elephant is lodg'd.

THE aſtronomical obſervations formerly made by the Chineſe, are found in their hiſtories, their treatiſes of aſtronomy, or in other books of inconteſtable antiquity. They conſiſt in twenty-ſix eclipſes of the ſun which have been calculated in Europe, and have been found to happen in the year, month, and day ſpecified by the Chineſe authors.

It is not to be deny'd that the Chineſe have always applied to aſtronomy, but it is not eaſy to determine the degree of knowledge of their firſt mathematicians. If we conſult their hiſtory, we find their firſt emperors ordering ſome of them to regulate or reform the cycle, and others to make inſtruments and globes, and to obſerve the heavens; ſome of them were order'd to ſtudy numbers, others muſic, and others the kalendar. The emperors themſelves are concern'd in theſe deſigns, and the princes of the blood are employ'd in the execution of them.

Whether the inſtruments they were order'd to make were of their own invention we know not,

but 'tis certain that the firſt inſtruments mentioned in the beginning of the Chineſe hiſtory were far from the perfection of thoſe us'd in Europe. They were however ſufficient for the end propoſed, that is, to regulate the ſeaſons with reſpect to the government of the people, and the culture of the lands, to determine the lunations of each ſolar year, to intercalate properly, and to make a uſeful kalendar. For this purpoſe, it was not neceſſary for them to ſee the ſatellites of Jupiter, and the rings of Saturn, nor to obſerve all the accuracy and preciſion of the preſent age. They had no teleſcopes, and only us'd long pipes, which might indeed aſſiſt the ſight, but not diſcover every thing to be ſeen at preſent in the heavens.

It will no doubt appear ſurpriſing that the Chineſe, who have a conſiderable fund of genius, and a vivacity which penetrates into things, ſince we ſee them ſucceed in other branches which require no leſs reach of thought than aſtronomy, have not made farther advances in this ſcience; but the following are the principal cauſes of this.

Firſt, they who might diſtinguiſh themſelves in this way, have no recompence to expect. In their hiſtory we find the negligence of their mathematicians puniſh'd, but we meet with none whoſe labour has been rewarded, or whoſe application to obſerve the heavens has rais'd him above indigence. All that can be expected by thoſe who live in the tribunal of mathematics, is to arrive at the firſt employments of that tribunal, but the ſalaries of theſe are hardly ſufficient for a moderate ſubſiſtence; for this tribunal is not ſovereign, but ſubordinate to that of the ceremonies on which it depends. It is not among thoſe nine tribunals, whoſe preſidents are aſſembled to deliberate of the

important

important affairs of the empire. In a word, as the objects of their ſtudy are not in this world, ſo they have almoſt no claim to any thing in it.

If the preſident of the tribunal being rich, and a lover of aſtronomy, ſhould endeavour to perfect it, to multiply obſervations, or to reform the method of making them, there would ſoon be a general uproar among the members of the tribunal. "To "what purpoſe, would they ſay, ſhould we throw "ourſelves into new perplexities, which expoſe "us to commit faults which are always puniſh'd "by the retrenchment of one or two years ſalary? "Is not this ſeeking to die of hunger in order to "render ourſelves uſeful to others?"

The ſecond cauſe which hinders the progreſs of this ſcience is, that there is nothing either at home or abroad to excite and rouſe their emulation. If China had in its neighbourhood a kingdom which cultivated the ſciences, and whoſe authors were capable of detecting the errors of the Chineſe in points of aſtronomy, perhaps the Chineſe would awake out of their lethargy, and the emperors would be more careful to advance this ſcience.

There is little emulation at home, or at leaſt it is ſo weak that it is hardly perceptible. This happens, becauſe the ſtudy of aſtronomy is far from being the road which conducts to riches and honours; the principal way to arrive at preferment, is the ſtudy of the king, of hiſtory, of the laws, and of morality; it conſiſts in learning what they call the ouent-chang, that is, to write politely, and in terms well adapted to the ſubject treated; by this means people obtain the degree of doctor, after which they are honour'd, and in ſuch credit that they do not long want the conveniencies of life; for they are ſoon after made mandarins.

Beſides, we muſt not imagine that in order to obtain this degree, people muſt pore upon books all their lives, ſince in the examinations made every three years at Peking, thoſe who obtain the degree of doctor, the number of whom is fix'd to a hundred and fifty, are generally no more than between twenty-four and thirty years of age. The hanlins are choſen among the moſt learned doctors, are appointed to write hiſtory, and the emperor conſults them in the moſt important affairs. From their body, thoſe are taken who are ſent into the provinces to examine the compoſitions of the literati, in order to be made batchelors and licentiates.

If from the beginning of the monarchy it had been eſtabliſh'd, that there ſhould be doctors of aſtronomy, and that they ſhould not be admitted into the tribunal till after the moſt rigid examination they had given ſufficient proofs of their merit, they would have been made governors of provinces, or preſidents of the grand tribunals of the court, and by this means both mathematics and their profeſſors would have been honoured.

The Chineſe are more pleas'd with aſtrology than aſtronomy; for if a Chineſe is told that he will ſoon be a mandarin, the aſtrologer is forthwith paid for his prediction. What is ſurpriſing is, that in China there are blind people who pretend to be maſters of judicial aſtrology, and predict the good or bad fortunes of their fellow creatures. When the Chineſe of any ſenſe are upbraided with this, they anſwer, that tho' they willingly hear what flatters their ſelf-love, yet they are not ſimple enough to believe that theſe blind creatures know any thing of futurity; that the credulous vulgar only believe their predictions, and that for themſelves, if they bring ſuch people into their houſes, it is becauſe they

they play upon inſtruments, ſing well, and tell their ſtory agreeably.

We are by no means to imagine that the Chineſe language is an obſtacle to the advancement of ſpeculative knowledge, ſince the moſt ſkilful mantcheous confeſs that the Chineſe language has fine turns, delicate expreſſions, and a laconiciſm to which the mantcheou language cannot attain; that a ſmall number of Chineſe characters produce in the mind, ideas which are grand, noble, and difficult to be transfus'd into any other language; and that if in diſcourſe it is ſuſceptible of equivocations, yet none of theſe are ever found in their books.

As for the ſincerity and veracity of the Chineſe hiſtory, we do not find that they like other nations have had reaſons drawn from intereſt or the jealouſy of the adjacent countries, to alter or falſify their hiſtory. It conſiſts in a very ſimple enumeration of the principal facts, which may ſerve by way of model and inſtruction to poſterity. Their hiſtorians appear ſincere, and ſeem only deſirous of coming at truth; they do not aſſert ſuch things as they think dubious, and when they cannot agree among themſelves about the ſhorter or longer duration of a particular reign, or of a whole dynaſty, or any other fact, they give their reaſons, and leave every reader to take which ſide he pleaſes.

We do not find that their hiſtorians ſearch for the origin of their nation in the remoteſt ages; it does not even appear that they think being old an honour, nor that the glory of a nation conſiſts in its antiquity; if it was ſo, we ſhould not ſee the Chineſe authors call in queſtion the times before Fo-hi, till theſe of Hoangti; they would not ſay, that ſince Fo-hi to Yao there are uncertain reigns; that it is not agreed whether the emperors between Chin-nong and Hoangti

Hoangti follow'd each other ſucceſſively; and that they might be only tributary princes or great cotemporary officers.

'Tis true ſome Chineſe authors have made their empire begin a prodigious number of years before Fo-hi, but in China 'tis well enough known that this calculation is the effect of ignorance rather than deſign, and that they have been deceiv'd by the ſpurious epochas of ſome aſtronomers. The grand hiſtory of China ſays no ſuch thing, but without paying any regard to the fabulous times before Fo-hi, fixes the beginning of the empire in the reign of that prince.

'Tis not to be believ'd that the burning of the ancient Chineſe books reſembled that of a library, which in a few hours is reduc'd to aſhes. All the books were not prohibited, ſince ſome were excepted, and among the reſt, ſuch as were on medicinal ſubjects, and in the ſcrutiny made for them, means were found to preſerve a great many volumes, and the literati ſav'd a vaſt number; for caves, tombs, and walls, became aſylums againſt the general tyranny. They gradually brought out theſe valuable monuments of antiquity, which began to appear without any danger under the emperor Venti, that is, about fifty-four years after the burning. The five king, and the philoſophical works of Confucius and Mencius were found.

Some perhaps cannot believe the preſervation of the ancient books, on account of the thinneſs of the Chineſe paper, which, they ſay, is ſo quickly deſtroy'd by duſt and worms, that they are continually oblig'd to renew their libraries.

But 'tis to be obſerv'd, that in the time of Chi-hoang they only wrote on the bark, or on ſmall plates of bamboo, which are eaſily preſerv'd.

Paper

Paper was not invented till ſixty years after, under the reign of Venti of the dynaſty of Han, and there are ſo many ſorts of it, that it cannot be ſaid in general that all the Chineſe paper is thin, weak, and of ſhort duration; ſome of it is indeed ſo, but this ſpecies is not us'd for writing, ſince there are other kinds to which theſe bad qualities cannot be aſcrib'd.

We are not abſolutely certain when the Corians began their paper manufacture, tho' it is probable this invention ſoon paſs'd to the Chineſe, who made it in a more ſolid and durable manner. It is form'd of cotton, and is as ſtrong as ſtuff, ſo that 'tis no hard matter to write on it with a Chineſe pencil. If it is to be wrote upon with European pens, alum water muſt firſt be laid over it, otherwiſe the writing would ſink.

'Tis partly in this paper that the Corians pay their tribute to the emperor; they furniſh the palace with it every year, and at the ſame time import a great deal, which they ſell to the Chineſe, who do not buy it for writing but for window-lights, becauſe it reſiſts the wind and rain better than their own; they oyl this paper, and make large ſquares of it; it is alſo us'd by taylors, who rub it between their hands till it is as ſoft as the fineſt ſtuff, after which they uſe it inſtead of cotton to line habits; it is even better than cotton, which, when not well quilted, gathers into knots. It is remarkable of this paper, that if it is too thick for the uſe intended, we may eaſily divide it into two or three layers or leaves, each of which are ſtronger, and torn with more difficulty, than the beſt ordinary paper.

Let us now conſider the knowledge, which for many ages, the Chineſe have had of the circulation of the blood. All the Chineſe phyſicians generally aſſure us, that their ancient maſters have known the circulation of the blood thro' the whole body, and that

that this circulation was perform'd by means of veſſels call'd kinglo, which are the arteries and veins. They ſay that they believe it on the authority of theſe great maſters, that the beating of the pulſe alſo demonſtrates it, but that they know not exactly in what manner the blood is diſtributed on its coming out of the lungs, nor how it returns to them. They have, as they ſay, an old book, intituled, Kant-chou-king, which gives the explication of it, but it is difficult to be underſtood, and the commentaries wrote upon it do not render it much more intelligible; they add, that as this piece of knowledge is not neceſſary for the cure of diſeaſes, they are unwilling to loſe their time in acquiring it.

'Tis true, that when we hear the Chineſe phyſicians ſpeak on the principles of diſeaſes, we find no great juſtneſs nor ſolidity in their reaſonings; but when they preſcribe for diſeaſes, which they have known from the beating of the pulſe and from the indications which they draw from the different parts of the head, we generally find that their remedies produce ſalutary effects, which renders it probable, that they who have left theſe receipts or remedies to poſterity, join'd theory to practice, and had a particular knowledge of the circulation of the blood and humours in the human body, and that their deſcendants have only retain'd the practical part.

With reſpect to this, the following appears to be a moſt extraordinary fact, and paſſes for a certain truth in Peking.

About ſixty years ago, the empreſs, grandmother of the emperor Chang-hi, had a diſorder in her eyes, which would yield to none of the ophthalmic medicines preſcrib'd by the Chineſe phyſicians. They were importun'd by the emperor, and not knowing how to extricate themſelves, one of them remember'd

remember'd to have heard that the gall of an elephant was proper to cure diſorders of the eyes. The other phyſicians forthwith approv'd the medicine, or rather the preſence of mind of him who mention'd it; for they were thoroughly perſuaded that the emperor would not make trial of it. However, they were deceiv'd; for he forthwith order'd an elephant to be kill'd and the gall-bladder to be brought to him. This command was ſoon executed in the preſence of the phyſicians, ſurgeons, officers, and a vaſt crowd of ſpectators; but they were all ſurpriz'd, when, upon taking out the liver there was no gall-bladder found. They divided the lobes of the liver to ſee if they could find any marks of it, and ſearch'd diligently into the neighbouring parts, but nothing appear'd which had the ſmalleſt reſemblance to the gall. He who had given the receipt was ſtruck with terror, and a profuſe ſweat broke out all over his body, becauſe he thought he would have been puniſh'd for having been the uſeleſs cauſe of the death of this large animal belonging to the imperial equipage.

It was requiſite to give an account to the emperor of what had paſs'd. This prince anſwer'd, that the phyſicians had not been careful enough, or that they were ignorant; on which he call'd the han-lin, the doctors, and ſuch of the nine tribunals as paſs'd for literati of the firſt order. They aſſembled, but whether thro' ignorance, or a dread of involving themſelves in danger to no purpoſe, they gave no poſitive anſwer, and only reaſon'd in a ſuperficial and inconcluſive manner. At laſt appear'd a batchelor, call'd Tehcouc-hſing-yven, who without heſitation affirm'd that the elephant had a gall, but that they had in vain ſought for it in the liver, where it was not; that the gall of this animal paſs'd thro' all the

the body, according to the different ſeaſons of the year; and that is was then in its leg; he alſo quoted a book from which he had got this piece of knowledge, and mention'd the author's name.

The ſurpriſe was general; the trial was made in preſence of the batchelor, and a greater crowd of people than appear'd before. The gall-bladder however was found, and carried in triumph to the emperor, who ſeeing it, cry'd out in a tranſport, "Who "can be call'd a learned man if this batchelor is "is not ſuch?" At the ſame inſtant, without any examination, he made him hanlin, and ſoon after ſent him into the province of Tche-kiang, in quality of hia-yven, that is, chief examinator and judge of the literati. Three years after he call'd him to court, and made him preſident of a tribunal.

What is related in the book quoted by the batchelor runs thus. "The gall-bladder of the elephant "is not in the liver, but follows the four ſeaſons; "in the ſpring it is in the left fore-leg, in the ſum-"mer in the right, in the autumn in the left-leg "behind, and in winter in the right." The hiſtory adds, that under the ſecond emperor of the dynaſty of Song, an elephant dy'd in the ſpring, that this prince order'd its gall to be taken out, and that not finding it, he apply'd to Huien, who order'd it to be ſought for in the left-leg, where it was actually found.

CHAP.

CHAP. XXV.

Deſcription of ſome iſlands of the Archipelago, of Syphanto, Serpho, Thermia, Andros, and Apano Caſtro; the extent and fertility of theſe iſlands; fruits and animals found there; character of the inhabitants.

THE iſland of Syphanto is about fifteen leagues in circumference; the climate is mild, the country beautiful, and abounding with ſprings of very clear water; they have a great many olive-trees, from which they obtain admirable oils; wines, corns, pulſes, fruits, capers, and cotton, are very plentiful in this iſland, and lemon, orange, and other trees would be much more common, if the natives were at the pains to cultivate them.

This iſland ſeems formerly to have been very rich, ſince the inhabitants ſhew us a vaſt number of mines, whence they pretend they obtain'd a great deal of gold and ſilver; we alſo there find the remains of the furnaces, where, 'tis probable, they purified the metals as they were taken from the mines. In the laſt war a ſkilful Venetian chymiſt came to make a trial on one of theſe places, and from eighty pounds of the mineral obtain'd eighteen ounces of very good ſilver.

The people of Syphanto are humane, affable, and laborious; they ſpeak a very ſweet and ſomewhat leſs corrupted Greek than that of the other iſlanders; all their habitations conſiſt in a large borough, ſurrounded with walls and defended by a caſtle, and in eight conſiderable villages, which contain about ſix thouſand inhabitants. The whole of their commerce conſiſts in ſtuffs and earthen ware.

Tho'

Tho' the biſhop of Greece reſides at Syphanto, yet his dioceſe comprehends eight other iſlands, namely Serpho, Miconi, Amourgo, Nio, Stampalia, Naphy, Siehgre, and Policandro. In Syphanto there are forty-five pariſhes, and a vaſt number of chapels ſcatter'd here and there, on the hills and in the plains.

There are five monaſteries, three for men, and two for women. We find only ſix Latin families in the whole iſland, and theſe came from other parts.

The iſland of Serpho is twelve miles in circumference. The ſoil is dry, mountainous, and full of rocks, ſo that the country is as frightful as Syphanto is ſmiling and agreeable. Here they have but little corn and wine, and very few trees. There are a good many cattle and ſheep for ſo dry and parched a country; and tho' theſe animals only browſe on the herbs and ſhrubs which ſpring up here and there among the rocks, yet they are not lean, and their fleeces are very fine and beautiful. Serpho alſo produces very good ſaffron, and at certain ſeaſons of the year we there ſee a prodigious number of large red partridges, as are all thoſe of theſe iſlands, where it is rare to find ſuch as are grey. In this iſland there are two mines of iron, and two very beautiful quarries of load-ſtone.

The principal abode of the inhabitants is in a large borough ſituated on the top of a ſteep mountain about a league from the ſea; and in a village about a league from the borough, and both contain only about eight hundred inhabitants. The people are poor, unciviliz'd, ſpeak a very corrupt Greek, and pronounce it with a very ſilly and ridiculous tone. The iſland in ſpiritual matters is govern'd by the vicar of the biſhop of Syphanto.

Ther mia

Thermia is about twelve leagues diſtant from Serpho. This iſland took its name from the thermæ or hot baths, which formerly rendered it ſo famous. It is about fourteen or fifteen leagues in circumference, and tho' the land is cultivated, yet it is not fertile, ſince it produces little elſe beſides wheat and barley. The wine is bad, and there are almoſt no trees to be ſeen. There is a large borough in the middle of the iſland, and a conſiderable village about two leagues from this borough. In theſe two habitations there are about four thouſand perſons. Between the north and the weſt appear on an eminence, the remains of an old caſtle with many ruin'd houſes, and the rubbiſh of two Latin churches. Towards the ſouth we ſee the ruins of an ancient city, which muſt have been ſpacious and well built.

The iſle of Andros is about twenty leagues from Thermia. The mountains there are very high, but the valleys equally agreeable, ſince they are adorned with a number of country houſes and beautiful gardens, which are kept in a perpetual verdure by the rivulets which water them. We here find a great many orange, lemon, cedar, fig, pomegranate, jujube and mulberry trees generally of an uncommon bulk.

At the point of the iſland which is next to Capodoro, a promontory of Negropont, lies the harbour of Gavrio, capable of containing a conſiderable fleet. The parts adjacent to the port are deſart, and moſt parts of the iſland are not much better peopled, conſidering its extent; for it contains only five thouſand perſons. The borough, or as they call it the city of Andros, conſiſts of five hundred houſes built to the north on a ſlip of land which runs into the ſea, and forms on each ſide a

ſmall bay, which is far from being a ſafe harbour. On the point of this land we ſee the ruins of an old caſtle built after the manner of the ancient fortreſſes. Within the walls there is a pretty beautiful palace, whoſe windows are built of beautiful and well cut marble. The walls abound with the coats of arms and the cyphers of the lords Summaripa, to whom the iſland belong'd, and who after the invaſion of the Turks came to ſettle at Naxia. Four leagues ſouth of this city we find another habitation call'd Apano Caſtro, which in theſe iſlands is a common name for every thing which was anciently built on an eminence.

About a hundred and fifty years ago, this iſland not containing a number of perſons ſufficient to cultivate it, they ſent for ſome Albaneſe families, who multiplied conſiderably, and whom they afterwards divided into two villages, three leagues diſtant from each other, the one called Auna, and the other Molakos.

The principal men of the iſland are deſcended from a number of families who formerly came from Athens. Theſe poſſeſs the richeſt lands, which is the reaſon why the vulgar are very poor. They live out of town, and never come to it, except to treat about public affairs, or tranſact their own buſineſs. About fifty years ago a pirate of Cioutat came to pillage the iſland, for which reaſon they have built ſmall caſtles in the form of towers to defend themſelves from future inſults.

Andros has a biſhop, who generally reſides in the city. Beſides two ſmall Greek churches which are in the iſland, there are alſo two large monaſteries for monks and nuns.

There were formerly in this iſland eight hundred families of the Latin church, but moſt of them were cut

cut off by a general plague which rag'd in the iſland. The reſt either baniſh'd themſelves to ſhun the perſecution of the Greeks, or join'd the Greek church.

Apano Caſtro is a large vally ſurrounded with little hills all cover'd with hamlets. On the declivities of theſe hills are fifteen or twenty towers belonging to the principal men of the iſland. What appears the moſt ſingular here, is the remainder of a very ancient church or temple; the cupola ſtill ſubſiſts, and ſeems to be built in a fine taſte, and the pavement conſiſts of well-poliſh'd white and black marble delicately wrought into the forms of roſes and flowers.

CHAP. XXVI.

Uſefulneſs of the Chineſe gazette; feſtival in every city to honour the perſons moſt diſtinguiſhed for their probity; another regulation to encourage merit; fiſhing of pearls, extracted from a memorial; ancient laws renewed in favour of infirm and aged parents; the emperor offers a ſacrifice in the beginning of the ſpring, and ſets about tilling the ground.

'TIS not with the Chineſe gazette as it is with moſt of thoſe printed in Europe, in which people inſert whatever they pleaſe, whether good or bad, without any diſtinction. They print nothing in the Chineſe gazette, but what has either been preſented to the emperor, or comes from him.

The perſons who have the charge of it dare add nothing, not ſo much as their own reflections, under pain of corporal puniſhment.

This gazette contains almoſt all the public affairs tranſacted thro' the whole empire. It is a collection of all the memorials and petitions preſented to the emperor, the anſwers he makes, the inſtructions he gives, and the favours he grants either to the mandarins or the people. This collection is printed every day in form of a pamphlet, containing ſixty or ſeventy pages. But this is only true of that printed at Peking; for that printed in the provinces is ſhorter, becauſe it contains fewer memorials.

The ancient Chineſe emperors, in order to enforce virtue, were not content to tranſmit to poſterity very wiſe laws, and refin'd maxims of morality, but for this purpoſe have alſo regulated certain external cuſtoms. One of the moſt admirable of theſe is a feaſt, which the governor of each city muſt prepare every year for ſuch as are diſtinguiſhed on account of their integrity and regular conduct. This feaſt is held in the name and by the order of the emperor. The governor, in regaling theſe virtuous gueſts, is thought to hold the place of his majeſty, and muſt only invite ſuch as are within the extent of his own government, for which reaſon this feaſt is called kiang-in, the feaſt or the wine for the people of the country. It is a great honour to be invited to it, and at the ſame time an engagement contracted to behave in a virtuous manner. If afterwards any of theſe gueſts ſhould neglect his duty, or give a bad example even in the ſlighteſt things, the honour conferr'd upon him turns to his confuſion, he is ſufficiently upbraided, and the people do not fail to ridicule him.

The-

The following is a memorial presented to the emperor in 1725, concerning this feast.

"We see that in the remotest ages, the wise "founders of this monarchy had ordered as a per- "petual custom, that every year there should be a "feast prepared in all the cities of the empire, by "the order and at the expences of the emperor, "and that only the people of the country who were "illustrious for their probity should be invited to "it. By this means virtue was intended to be ho- "nour'd. This custom was gradually interrupted. "In several places it was no longer observ'd; or "if it was, it was in so superficial a manner, as "not to answer the end of so useful an institution. "Scarce was your majesty set upon the throne, "till you attended to this beautiful regulation, and "gave orders to renew it. In the first year of "your reign, you by an express edict ordered, that "for the future it should be exactly observ'd and "celebrated every where with pomp. To con- "form myself to the orders of your majesty, I "have fix'd the fifteenth of the first moon for this "feast. I shall equally invite to it the Tartars and "Chinese who are celebrated for their virtue, that "all may share the bounty of your majesty, and "that this honour may contribute to the reformation "of manners."

Some time after the emperor issued out an order, declaring that it was not enough to honour great men during their lives, but that it was also necessary to pay a respect to them after death; that they should ransack the histories of each province and city, and examine without distinction either of sex, age, quality or condition, whether there were any persons who had excell'd in any way, to whom no honour has been paid after his death. Among such

men were thoſe who had been famous for their virtue or their learning, thoſe who had done ſome important ſervice to the empire, whether at the bar or in the field; thoſe who had aſſiſted the people in times of calamity; thoſe who had laid down their lives for the ſake of their prince. Among the women, were the widows, who after their huſbands deaths had lived long in the ſtricteſt chaſtity, and died without marrying a ſecond time; married women, who had diſtinguiſhed themſelves by their reſpect and love to their huſbands. Girls, who had preſerved ſo inviolable a chaſtity, as rather to loſe their lives than their virtue. His majeſty order'd that money ſhould be taken out of the imperial treaſury, to erect ſome monument to their memories, in their reſpective countries; and that every year the governor ſhould, on a ſtated day, go and pay them ſome honour. This edict being paſs'd, ſearches were made in all the provinces and cities, and the viceroys ſent their informations to the court with the name and illuſtrious deeds of the perſon who merited this diſtinction.

The following is a memorial preſented in conſequence of the emperor's edict.

" According to the edict publiſhed by your ma-
" jeſty, for erecting monuments in honour of wi-
" dows, women, and girls, who have rendered
" themſelves famous for chaſtity, love of their pa-
" rents, and rectitude of morals, the tſong-tom,
" and the viceroy of Canton, repreſent, that in the
" city of Sinhoei a young woman named Leang
" was in her lifetime ſo diſtinguiſh'd for her re-
" markable chaſtity, as to loſe her life rather than
" part with it. This girl was of an amiable natu-
" ral diſpoſition, poſſeſſed with great probity, and
" favour'd with great beauty. In the fifteenth year

" of

" of the reign of Canghi, ſome pirates having made " a deſcent on the coaſt, made an attack on the virtue " of young Leang, who reſiſted, and would by no " means yield to their infamous deſigns, for which " reaſon ſhe was carried off and made a ſlave. But " tho' ſhe was conſtrain'd to go on board a ſhip, ſhe " had ſuch reſolution as never to permit the leaſt " indecency. She anſwer'd the abandon'd ſailors " with inſults and reproaches, and when ſhe found " a favourable opportunity, threw herſelf overboard, " to deliver herſelf from the danger to which her " virtue was expoſed. This is the fact related in " the memorial of two officers, and after having " examined the informations we have ſent you, we " are of opinion, that ſo great virtue deſerves to " be recompens'd; and that to loſe life rather than " virginity, is an example which ought to be " known, that it may be imitated. For this rea- " ſon, according to the cuſtom of the empire, and " the expreſs orders of your majeſty, we have re- " ſolv'd, in honour of this young lady, to erect a " triumphal arch, and a monument of ſtone on " which this illuſtrious action ſhall be deſign'd, that " the memory of it may be eternally preſerv'd. " If your majeſty thinks proper, we ſhall adviſe " the governor of the place to take thirty crowns " from the imperial treaſury for this purpoſe.

Order of the emperor.

I APPROVE OF THE ABOVE REPRESENTATION.

Fiſhing of pearls, taken from a memorial.

In a river in Tartary, towards the eaſt, near Leaotong, there are abundance of pearls found; every

year the emperor ſends to this fiſhery a certain number of Tartars choſen out of their eight tribes. The three firſt tribes, which are the moſt numerous and illuſtrious, furniſh out thirty-three companies, and the other five only furniſh thirty-ſix; each company has its captain and ſerjeant, and three general officers command the whole. Some mandarins who are judges of pearls go along with them, and in order to have the liberty of fiſhing, they muſt every year give the emperor eleven hundred and forty-four pearls, which is the ſettled tribute; the firſt tribes give five hundred and ſeventy-ſix pearls; thoſe they preſent muſt be tranſparent, and without any flaws, otherwiſe they are return'd, and others demanded in their ſtead. When the companies return, their pearls are examin'd, and if there are too few of them, the officers are puniſh'd for negligence, for inſtance, they are either diſcharg'd or loſe a year's ſalary; but if the pearls come home in great plenty, they are rewarded.

Ancient laws reviv'd in favour of infirm and aged parents.

The renovation of theſe ancient regulations was owing to the following accident. The governor of a ſmall city repreſented that his mother was ſo old that ſhe could not be conducted to his government, for which reaſon he begg'd of the emperor that he might reſign his charge and reſide with his mother, in order to perform the offices of a dutiful ſon to her. "What, reply'd the emperor upon reading "this memorial, it is hardly a year ſince he was "made governor of this city, was his mother much "younger before he went to take poſſeſſion of his "office; or if ſhe was aged, why did he leave her?

"The

" The demand he makes ſeems to be a pretext to " leave a government which he does not like. Let " the viceroy of the province of Houcquang ex- " amine into this affair, and ſend me an infor- " mation.

" Beſides, I ordain the ſovereign tribunal which " ought to inſpect all the affairs of the mandarins " to aſſemble, and more clearly explain the ancient " laws which permit an officer to leave his charge, " and go to the relief of his parents when they are " infirm or advanc'd in years."

For the better underſtanding of theſe regulations, 'tis to be obſerv'd, that according to the laws of China, a man cannot be a mandarin, one of the literati, or a ſoldier, either in the city or province where his family lives, and if he gets an office in a province adjoining to his own, he muſt live in a place which is at leaſt fifty leagues from it, becauſe a mandarin ought only to conſult the public good, whereas, if he holds an office in his own country he would be troubled with the ſollicitations of his neighbours and friends, and might be in danger of committing ſome injuſtice in their behalf. They carry this point ſo far as not to permit a ſon, a brother, or a nephew, to be a ſubordinate mandarin in the province where his father, his brother, or his uncle are ſuperior mandarins.

Now, ſince the perſon choſen to be a mandarin muſt leave his province if his parents are alive, it is neceſſary either to quit them or take them with him; generally the parents follow the ſon who is made a mandarin, but it frequently happens that the father or mother are not fit for long journies, or are afraid leſt a change of air ſhould prove prejudicial to their health. On this occaſion, if the mandarins have other brothers who ſtay at home to

ſuccour

ſuccour them, or if the parents are not very aged, but yet do not chuſe to accompany him, they nevertheleſs for their honour or intereſt oblige him to accept of the office, which he readily does; but after having accepted it, if the brother left with the parents ſhould die, if the parents are become infirm or far advanc'd in years, or if the ſon has been long in a place, then the law permits him to make repreſentations to the court, and aſk liberty to throw up his charge; but leſt this permiſſion ſhould be abus'd, the following regulations were made.

1. If any of thoſe who come into court either to draw an employment by lot, or to enter again into office after a fatigue of three years, wants to reſide with his grandfather or grandmother to ſerve them till their death, he ought to communicate his intentions to the viceroy of the province, who is to inform the court of it. His demand is eaſily granted, and as his conduct is laudable, he may re-enter into his rank.

2. If without having told the age of his parents he accepts of an office, he muſt at leaſt hold it three years; and if after three years he wants to be with them and ſerve them, he muſt acquaint the viceroy whoſe ſubaltern he is, and who, after the ordinary examination, lays his caſe before the court. If it is not a falſe pretext, if he has been guilty of no miſbehaviour, and if he owes nothing, the court permits him to retire, and after the death of his parents he is permitted to enter into an office of the ſame degree.

3. If during the three firſt years any accident has happened, if his parents, who were before in good health, are become infirm, or if the brother he left with them is dead, or out of a condition of ſerving them; in this caſe, without waiting for the expiration

tion of the three years, he muſt acquaint the viceroy of the province where he bears his office, and the viceroy muſt, as ſoon as poſſible, ſend a writ with his ſeal to the viceroy of the mandarin's province, deſiring him to enquire in a particular place whether the parents of ſuch a perſon are infirm or aged; whether they have other children with them; and to ſend atteſtations of the facts in form, with the ſeal of the mandarins of the place. Theſe informations and atteſtations muſt be laid before the court, and if they are found true, they confirm the requeſt. The officer, after the death of his parents, and wearing mourning for three years, may, if he pleaſes, obtain a charge like that which he had reſigned.

Beſides, this permiſſion of laying down an office is granted when the parents are very rich and keep a great many ſervants, becauſe the Chineſe ſay, that it is proper for children, of whatever quality, not to commit the care of their parents to others, either when they are old or infirm. They ought to interrogate them about the ſtate of their health, to ſee their wants with their own eyes, and to ſerve them with their own hands.

By theſe fine regulations, we ſee the extreme care of the firſt Chineſe emperors to inſpire children with reſpect, love, and tenderneſs for their parents, ſince they have permitted a ſon to quit the moſt illuſtrious employments, and leave the court to attend his father and mother, to ſolace them in their old age, and to accompany them to the tomb. In order to ſupport and augment this filial piety, they have alſo order'd children to perform certain external and political ceremonies, by which they may teſtify their perpetual gratitude to, and remembrance of their parents, even after their death. By ordering them

them to honour the dead, they teach them their duty to the living, and what a father does to his deceas'd father, teaches his children what they ought to do to himſelf during his life. In a word, love and reſpect for parents, are, as it were, the baſis and foundation which ſupport the beauty and ſolidity of the Chineſe government.

The emperor offers a ſacrifice in the beginning of the ſpring, and then ſets about tilling the ground.

'Tis a maxim of the Chineſe government, that the emperor muſt till the ground, and the empreſs ſpin. The emperor gives this example to the men, that none of them may diſdain agriculture; the empreſs ſubmits to ſpinning, that the women may not diſpute the moſt ordinary work belonging to their ſex. Food and cloathing are the two things neceſſary for life; if the huſband tills the ground, ſay the Chineſe, the family will be fed, and if the wife ſpins the children will be cloath'd.

The tribunal of the rites regulates the ceremonies obſerved while the emperor tills the ground. Firſt, It nominates the twelve illuſtrious perſons who muſt accompany him and work near him, namely, three princes, and nine preſidents of the ſovereign courts. If any of the preſidents are too old, the emperor nominates ſubſtitutes for them. Secondly, This ceremony conſiſts not only in tilling the ground in order to excite emulation by his example, but is alſo accompanied with a ſacrifice, which, as high prieſt, he offers to Chang-ti, in order to obtain plenty for the people. The ſame practice is follow'd by all thoſe nominated to accompany his majeſty, whether princes, mandarins belonging to the literati, or mandarins

darins of war. Thirdly, The night before this ceremony, his majeſty chuſes ſome lords of the firſt quality, and ſends them to the hall of his anceſtors to fall proſtrate before their pictures, and tell them, as if they were alive, that the next day the emperor is to offer the grand ſacrifice. The ſame memorial alſo ſpecifies the preparations which the ſeveral tribunals are to make; one muſt prepare the matter of the ſacrifice, another the words repeated by the emperor in offering it, and a third muſt erect and adorn the tents in which the emperor and his retinue dine, if he has order'd dinner; a fourth muſt aſſemble forty or fifty old men, who are labourers by profeſſion, and who are preſent when the emperor tills the ground; forty younger labourers are alſo brought to put the plough in order, yoke the oxen, and prepare the ſeeds to be ſown. The emperor ſows the five kinds of ſeeds which are thought moſt neceſſary in China, namely, wheat, rice, millet, beans, and a ſpecies of millet call'd cao-leang.

On the twenty-fourth day of the month the emperor and all the court are dreſs'd in a particular manner, and go to the place appointed in order to offer the ſacrifice of the ſpring to Chang-ti, in which they pray that god to make the fruits of the earth grow, and to preſerve them from all accidents; for this reaſon they offer the ſacrifice before they put their hands to the plough. The place deſtin'd for this purpoſe is a ſpot of ground fifty feet and four inches high, ſome furlongs to the ſouth of the city. On one ſide of this elevation is the field to be labour'd by the imperial hands. The emperor offers the ſacrifice, and after the ceremony is over, he deſcends, together with the three princes and the preſidents who are to labour along with him; ſome great lords carry the rich coffers which contain the

ſeeds

ſeeds to be ſown; the whole court attends the ceremony in great ſilence. The emperor lays hold of the plough and makes ſeveral furrows, when he leaves it a prince of the blood lays hold of it, and the reſt do the ſame in their turns; after having tilled the ground in different parts, the emperor ſows the ſeeds. On this occaſion they do not labour the whole field, but on the following days profeſs'd labourers till it up. The ceremony ends with a rich preſent which the emperor orders to be made to theſe labourers; this preſent is regulated, and conſiſts of four pieces of printed cotton given to each of them for cloaths.

The governor of the city of Peking goes often to the fields, which they cultivate with care, to view the furrows, and examines the crop carefully to find if it promiſes well. In the autumn the ſame governor orders the grain to be gather'd and put into yellow ſacks, which is the imperial colour, and theſe ſacks are kept in a magazine built for that purpoſe. This grain is reſerv'd for the moſt ſolemn ceremonies, and when the emperor ſacrifices to Tien or Chang-ti, he offers a portion of it as the fruit of his hands, and at a certain ſeaſon of the year preſents ſome of it to the manes of his anceſtors, as if they were ſtill alive.

CHAP.

CHAP. XXVII.

Deſcription of the city of Ganjam; hiſtory of the idol ador'd there; deſcription of Brampour; extravagant ceremony of the bramins; the temple and pagod of Jagrenat; hiſtory of its origin; the prodigious concourſe of pilgrims to Jagrenat, and the exceſs of their auſterities.

GAnjam is one of the moſt trading cities to be found between Madraſs and Bengale, every thing abounds in it, and its harbour is very commodious; at the loweſt tides its entrance has always five or ſix feet water, and nine or ten at the higheſt. The inhabitants build a vaſt number of veſſels, and at a very ſmall expence. The facility and greatneſs of the commerce would no doubt have invited the European nations thither, if the jealouſy of the natives had not oppos'd their ſettlement. Tho' the people of Ganjam are under the dominion of the mogul, yet they think themſelves poſſeſs'd of perfect liberty, becauſe they are not oblig'd to have any Moor for the governor of their city. They will not permit the Europeans to build their houſes of brick, for they ſay, "If we ſhould "allow them to uſe bricks, they would ſoon build "fortreſſes, and make us captives." For this reaſon, in the whole city there is only one grand pagod, and the governor's houſe built of brick; all the other houſes are built of a fat earth, plaiſter'd with lime both within and without, and only cover'd with ſtraw or ruſhes

The

The city is indifferently large, the ſtreets are narrow and ill diſpos'd, and the people very numerous. It is ſituated in 19 degrees 30 minutes, north latitude, on a ſmall eminence along the river, a quarter of a mile from its mouth. It was formerly more conſiderable for its riches and commerce, and lay much nearer the ſea, but a violent eaſterly wind made the ſea overflow its banks ſo as to drown the city and moſt of its inhabitants.

At Ganjam there is only one pagod, which is a tower of a polygonal figure, about eighty feet high and thirty or forty in extent at its baſe. To this tower is join'd a kind of hall, in which the idol is plac'd. This idol, whoſe name is Copal, is ſerv'd by prieſts and devadachi; that is, the ſlaves of the gods. Theſe are ſtrumpets, whoſe employment is to dance, ring ſmall bells in concert, and ſing infamous ſongs, both in the pagod when ſacrifices are offer'd, and in the ſtreets when the idol is carried in proceſſion.

The hiſtory of the god Copal is very whimſical. About ſixty years ago, a foreign merchant convey'd an ill made ſtatue to that city. It nearly reſembled a man a foot and a half high, with four hands, two of which were elevated and extended. In the other two he held a German flute. The merchant expoſing his ſtatue to ſale, a prieſt of the idols publiſh'd every where that this god had appear'd to him, and wanted to be adored at Ganjam, with the ſame ſolemnity as at Jagrenat. The foolery of the bramin paſs'd for a divine revelation; the ſtatue was bought, and a promiſe made to build a magnificent temple to it. The governor did not undeceive the people, but impoſing a general tax to build the temple, he found means to raiſe more money than was

was ſufficient to erect two ſuch temples as that which he intended.

Brampour is ſtill more conſiderable than Ganjam, both for the number and riches of its inhabitants, and its vaſt trade in ſtuffs and ſilks. The people are docile, and have but a ſmall attachment to idols.

In Ganjam there is a greater corruption of morals than in any other part of the Indies; and vice is ſo barefac'd, that ſome years ago they proclaim'd by ſound of trumpet, that it was dangerous to viſit the devadachi, or ſtrumpets who liv'd in the city, but that men might ſafely have recourſe to thoſe who ſerv'd in the temple of Coppal.

Brampour is four leagues from Ganjam, and has a very remarkable fortreſs, which conſiſts of two pretty high rocks, ſurrounded with a wall of ſtone almoſt as hard as marble. It is a thouſand paces in circumference, and the wall on the north is waſh'd by a ſmall river which falls into the ſea about a league from thence. About a hundred years ago, a native of the country, with a hundred of his cotemporaries, held it out for two years, againſt a formidable army of Moors. All the plain country is well cultivated, eſpecially near the mountains, where there are two crops of rice and corn, as well as at Bengal, but at Brampour the air is much more wholſome, and the cattle more fat and vigorous.

At Ganjam and Brampour, they perform a ceremony no leſs ſuperſtitious than extravagant. An old bramin, accompanied with two of the principal ladies of the town, goes to a ſmall elevation form'd by the carias or white ants. The bramin, after ſeveral ridiculous grimaces, pronounces ſome words, and pours water on the heap of earth; the women afterwards come with a very devout air, and throw

upon it boil'd wine, oil, butter, milk, and a number of flowers. This ceremony laſts three hours, and the women ſucceed each other to pay their offerings. In that country there is a vaſt number of very venomous ſerpents, and the women imagine that by ſuch offerings they preſerve their huſbands and children from the ſtings of theſe animals.

Jagrenat, fifteen or ſixteen leagues from Ganjam, is certainly the moſt rich and famous pagod of all the Indies. The ſtructure is magnificent, very high, and ſurrounded with a vaſt incloſure. This pagod is alſo conſiderable on account of the number of pilgrims which come to it from all parts, and for the gold, jewels and pearls with which it is adorned. It gives its name to the beautiful city which ſurrounds it, and to the whole nation. The raja of the country is ſeemingly tributary to the mogul, and takes the title of officer of the empire, but the only homage they exact of him, is, that the firſt year he takes poſſeſſion of his government, he ſhould go in perſon to viſit the nabab of Katek, which is a conſiderable city between Jagrenat and Balaſſor. The raja is well eſcorted when he pays this viſit, in order to ſcreen himſelf from all inſults.

The temple is particularly remarkable for its antiquity. The hiſtory of its origin is very ſingular, as we are inform'd by the tradition of the country. After a violent hurricane, ſome fiſhermen found on the ſhore, which is very low, a beam which the ſea had thrown out; it was of a particular wood unknown to theſe people, and was therefore deſtin'd for ſome public edifice. It was with difficulty they could draw it to the place where they were building Jagrenat. On the firſt ſtroke of the ax, a torrent of blood flowed from it, and the carpenter, aſtoniſh'd, forthwith cry'd out, a prodigy. The people

flock'd

flock'd together from all quarters, and the bramins did not fail to publiſh, that it was a god who ought to be ador'd in the country.

There was nothing preternatural in this red liquor which flow'd from the beam. When this ſpecies of wood is not cut at a proper ſeaſon, if it is expos'd to the ſun, it is eaten by the worms, which penetrate to its very heart. If after this it is thrown into water, it is ſoon impregnated with it, and the water flows out copiouſly, when the ax goes pretty deep. This beam was a red wood, and the water in penetrating to its heart had aſſum'd its colour, which reſembled that of blood. Of this beam they therefore made a ſtatue five or ſix feet high. It is rather the figure of an ape than a man, the arms being extended, and truncated a little below the elbows.

The tribute exacted from the pilgrims is one of the greateſt revenues of the raja of Jagrenat. When they enter the city, they pay three roupies to the porters for the uſe of the raja. Before they enter the enclofure of the temple, they pay one roupie to the principal bramin who has the care of it. This is the ſmalleſt tax, which the pooreſt muſt pay; but the rich give conſiderable ſums.

There is an incredible concourſe of pilgrims, who come to Jagrenat from all parts of the Indies, both on this and the other ſide of the Ganges. Some of them perform a journey of three hundred leagues, proſtrating themſelves continually thro' the whole road. That is, when they come out of their houſes, they fall flat on the ground, with their hands extended beyond their head, and then riſing up they proſtrate themſelves after the ſame manner, putting their feet where their heads were, which they continue to do to the end of the pilgrimage, which ſome-

times laſts ſeveral years. Others drag long and heavy chains fixed to their girdles. Others, on their ſhoulders bear an iron cage, in which their head is included.

CHAP. XXVIII.

Particular government of the iſland of Tſon-ming; employment of the mandarins of war; authority of the mandarins of letters; ceremony of aſking for rain; order of the literati; order of the people; character of theſe iſlanders.

THE iſland of Tſon-ming is divided into four kinds of people. The firſt order is that of the mandarins, whether of war or letters. The firſt of the mandarins of war has the ſame rank, and performs the ſame functions with an European colonel. He has four mandarins under him, whoſe employment correſponds to that of a captain. Four other mandarins depend on theſe, and are, as it were, lieutenants. Theſe have alſo others under them, who may be conſider'd as ſerjeants.

Each of theſe mandarins has an attendance ſuited to his dignity; and when he appears in public, he is always accompanied by an eſcort of officers belonging to his tribunal. The whole together command four thouſand men, ſome cavalry and others infantry. The ſoldiers are natives of the country, and have their families in it. Every three months they receive the emperor's pay, which is five crowns of fine ſilver, and a meaſure of rice every day, which is

is ſufficient for the ſupport of a man. The cavalry have five crowns more, and three meaſures of ſmall beans for their horſes, with which the emperor furniſhes them. Theſe troops are ſometimes review'd, on which occaſion, their horſes, guns, ſabres, arrows, coats of mail, and helmets, are carefully view'd; and if the leaſt ruſt is found upon their arms, their negligence is forthwith puniſh'd with thirty or forty blows of a baton. They alſo perform exerciſe, if we can give that name to a tumultuous and irregular march after the mandarin. They are permitted to follow any buſineſs they pleaſe, as the offices do not greatly hinder them in a country where peace reigns almoſt continually, ſo there is no neceſſity for impreſſing or inliſting ſoldiers; that profeſſion is by moſt look'd upon as a fortune, which they endeavour to procure either by the influence of their friends, or the preſents they make to the mandarins.

As the firſt mandarin of letters is governor of the city and of all the country, ſo he adminiſters juſtice, and receives the tribute paid to the emperor by every family. He muſt in perſon inſpect the bodies of thoſe who have either been kill'd in a fray, or thro' deſpair have put an end to their lives. Twice a month he gives audience to the twenty chiefs of the quarters contain'd in the iſland, and narrowly examines into every thing that happens within his juriſdiction. He grants paſſports to ſhips and barks, and hears the complaints and accuſations which are almoſt continual among ſo numerous a people. All the proceſſes come before his tribunal, and he orders ſuch of the pleaders as he judges culpable, to be puniſh'd with the ſevere blows of a baton. In a word, he condemns criminals to death, but his ſentence, like that of the mandarins under

him, cannot be executed till it is ratified by the emperor; and as the tribunals of the province, and much more thoſe of the court, have a vaſt multiplicity of buſineſs to tranſact, the criminal has always two or three years to live before the ſentence of death can be executed. This mandarin has three ſubordinate ones, who judge in cauſes of ſmall importance, and whoſe offices reſemble thoſe of under ſheriffs; there are alſo other mandarins of letters, who have no authority over the people, but are only concern'd with the examinations and degrees of the graduates.

'Tis the buſineſs of the firſt mandarin to determine when rain and fair weather are to be demanded; the following is the ceremony us'd on this occaſion. The mandarin orders a proclamation for a general faſt to be poſted up in all the public places, and butchers and cooks are prohibited to ſell their commodities under the ſevereſt penalties. The mandarin then marches to the temple of the idol, accompany'd with ſome other mandarins; he lights two perfum'd candles on the altar, after which the whole company ſits down; in order to paſs the time they drink tea, ſmoke a pipe, converſe for an hour or two, and then retire. This is what they call aſking for rain or dry weather.

A viceroy of the province provok'd becauſe rain was not granted to his reiterated requeſts, ſent one of the inferior mandarins in his name, to tell the idol that if he had not rain on the day which he appointed, he would baniſh him from the city, and order his temple to be ras'd to the ground. The idol god neither underſtood his language, nor was frighted at his threats, for no rain fell on the day ſpecified. The viceroy, enrag'd at this refuſal, reſolv'd to keep his word, forbad the people to carry their

their offerings to the idol, and order'd his temple to be ſhut up and its doors ſeal'd, which was forthwith done; but rain coming ſome time after, the wrath of the viceroy was appeas'd, and the people were allow'd to honour him as before.

The nobles hold the ſecond rank in the iſland, and theſe generally conſiſt of ſuch as have been formerly mandarins, whether they have been broke, which moſt of them are, whether they have voluntarily quitted the mandarinſhip, with the conſent of the prince, or whether they have been forc'd to reſign by the death of their parents; for a mandarin who has ſuſtain'd ſuch a loſs muſt forthwith diveſt himſelf of his office, and by this means give a public teſtimony of his grief.

Others of the nobles are ſuch as not having had a capacity to arrive at literary degrees, have by money procur'd ſome titles of honour, in conſequence of which they are intimate with the mandarins, which makes them fear'd and reſpected by the vulgar.

The third order is that of the literati. There are near four hundred batchelors in the iſland, beſides, a ſurpriſing number of ſtudents from ſixteen to forty years of age come every three years to be examin'd by the tribunal of the governor, who preſcribes the ſubjects of their compoſition. All aſpire to the degree of batchelor, tho' few attain it. 'Tis rather ambition than a deſire of being learn'd, that ſupports them during ſo long a courſe of ſtudy. The degree of batchelor not only exempts them from the chaſtiſement of the mandarin, but alſo gives them the privilege of being admitted to his audience, ſitting down in his preſence, and eating with him; an honour which in China is highly eſteem'd, and which is never granted to any of the people.

The laſt order comprehends the whole people, and it is ſurpriſing to ſee with what eaſe a ſingle mandarin governs them. After having publiſh'd his orders on ſlips of paper, with his ſeal affix'd, he poſts them up in the public places of the cities and towns, and is immediately obey'd.

So ready an obedience proceeds from the dread and reſpect which the mandarin procures by his manner of governing ſo numerous a people. He never appears in public without a great retinue, and tho' his cloaths are rich and magnificent, yet his countenance is grave and ſerene; four men carry him in a large gilt chair, and he is preceded by the members of his tribunal, whoſe bonnets and habits are of a very ſingular form; they march in order on each ſide of the ſtreet, ſome carry a ſilk umbrello before him, while others from time to time beat upon a copper baſon, and with a loud voice require the people to behave with profound reſpect during his paſſage; ſome carry large whips, and others draw after them long batons, or chains of iron, ſo that the noiſe of theſe ſtrikes terror into a people naturally timid, and who know that they ſhould not eſcape the chaſtiſements of the mandarin if they refus'd obedience to his orders.

There are hardly any people more afraid of death than theſe Indians; ſome of whom, however, eſpecially among the women, put an end to their lives either thro' rage or deſpair; but it ſeems they are ſtill more afraid of wanting a coffin after death, ſo that he who has only nine or ten piſtoles lays them out in a coffin more than twenty years before he has occaſion for it, and looks upon it as the moſt valuable piece of his furniture.

In this iſland there is a certain canton where the people are ſo fond of law-ſuits as to mortgage their houſes,

houſes, lands, furniture, and every thing they have, only for the pleaſure of pleading and procuring an order for their enemy's receiving forty blows with a baton. It ſometimes happens, that the defendant, by ſecretly giving a larger ſum to the mandarin, makes the blows fall on the back of the plaintiff; hence ariſe mortal hatreds, which remain in their hearts till they find a proper opportunity of taking a ſatisfactory vengeance, which they moſt generally do by ſetting fire to their enemies houſes in the night; the kindled ſtraw, which awakes them by falling on them, puts them in mind of the blows of the baton which by their means their antagoniſts had receiv'd. This is one of the capital crimes, ſo that according to the laws, ſuch as are guilty of it are puniſh'd with death.

CHAP. XXIX.

Deſcription of the iſland of Teneriffe; the vintage of the malmſey wine; deſcription of the iſland of Cuba; of the port and city of the Havanna; of La Vera Cruz; of the Puebla de los-angelos; of Mexico; of Acapulco; and of the kingdom of Queda.

THE riches of the iſland of Teneriffe, its great trade, and the excellent malmſey wine it produces, renders it the moſt conſiderable of all the Canaries: It is about eight leagues long and four broad; in the middle of the iſland ſtands the celebrated mountain call'd the Pike of Teneriffe, which is perceiv'd fifty leagues off, and is about

about thirteen hundred fathoms high. The ſnow often falls on the top, while the heat is intenſe in the plains.

Laguna, a ſmall city, is the capital of this iſland; beyond it there is a plain two leagues long, whence we deſcry the ſea on the weſt. Here begin the beautiful fields of vines, intermix'd with orange, citron, and other American trees.

The malmſey is a grape of a particular kind, which they gather careſully, and not till it is perfectly ripe for the preſs. When the wine is drawn they mix quick lime with it to preſerve it for tranſportation to foreign parts The iſland alſo produces white and red wine of another ſpecies, and the inhabitants have a kind of porous ſtones thro' which they filtrate the water they drink.

The iſland of Cuba is about two hundred and fifty leagues broad, and in the winter it is almoſt impoſſible to cruize in the channel on account of ſeveral rocks towards the ſouth, which run along the whole coaſt, and towards the north, on account of the Parcel, where there are ſome ſmall and low-lying iſlands, in places where the channel is only four leagues broad. There are now no Indians in the iſland, which is intirely poſſeſs'd by Spaniards, who live in ſeveral villages. They have a biſhop, who generally reſides at the Havanna, the capital of the iſland. Cuba principally produces that excellent tobacco which in Europe goes under the name of Spaniſh tobacco, and of which the Spaniſh ſnuff is made.

The port of the Havanna is defended by the fort of the More, which is a caſtle provided with more than ſixty cannon; the other entrance is in the middle between the fort of the More and another fort which has thirty-ſix large molsen cannon. When

ſhips

ſhips come near the city they are within the reach of the cannon of a third fort, which is ſmaller than the other two; one veſſel can only enter at each of theſe paſſes, the reſt being almoſt full of rocks level with the ſurface of the water. This port, or rather bay, runs a league to the ſouth, and forms, as it were, two arms to the eaſt and weſt. The mooring is good, and ſhips are ſecure againſt the moſt violent winds.

The city, which is almoſt round, is well fortified, and towards the land has ſeveral baſtions with their curtains; it requires about an hour to walk round it, and it contains three pariſhes, ſix houſes of different orders, and three monaſteries.

I hardly know whether we ought to give the name of harbour to the road of Vera Cruz, which is 19 degrees, 10 minutes, and 7 hours of difference from the meridian of Paris. Ships moor under fort St. John d'Ulva, built on a ſmall iſland which the ſea covers intirely at high water. On Good Friday, in 1519, Ferdinand Cortez landed near St. John d'Ulva, for which reaſon he gave the name of Vera Cruz to the city which he founded five leagues further north than the ſmall iſland of Ulva. It is now call'd Vera Cruz, to diſtinguiſh it from that call'd Nueva Vera Cruz. This is the only port in the gulph of Mexico, and the city is only one third as big as the Havanna. It is only conſiderable by the ſtay which the merchants ſhips make at it when they come from Cadiz, and return freighted with ſilver, cacao, indigo, and cochineal.

La Puebla de-los-angelos is the moſt conſiderable city of Mexico, except the capital. It is almoſt as large as Orleans, and its ſtreets are ſtrait and adorn'd with pretty beautiful houſes. It is divided into four pariſhes,

pariſhes, in which there are nine monaſteries and a greater number of corporations. Nothing ſurpaſſes the magnificence of their churches, and eſpecially of the cathedral.

The city of Mexico is twenty-two leagues from Puebla, and eighty from Vera Cruz. Mexico is the the moſt beautiful and conſiderable city in this new diſcover'd world; it is ſituated in a ſpacious plain, ſurrounded with a circle of mountains more than forty leagues round. In the ſeaſon of the rains, which begin about May, we can only enter by three cauſways, of which the ſmalleſt is half a league long, another is a league, and the third a league and a half; but in dry ſeaſons the lake, in the middle of which the city ſtands, is conſiderably diminiſh'd. The Spaniards attempted to carry off the water thro' the mountains which ſurround this vaſt plain, but after incredible expence and fatigue they have only executed a part of their project; however, they have ſucceeded ſo far as to prevent the violent inundations which often threaten'd the city.

The city of Mexico is very regularly built, and croſs'd with canals fill'd with water from the lake, and ſuch canals may be made in all the ſtreets. Mexico is much larger than Puebla, and tho' ſome Spaniards have affirm'd that there are a hundred thouſand perſons in it, yet upon an impartial examination it will be found that it contains no more than ſixty thouſand.

In Mexico there are ten thouſand whites, the reſt of the inhabitants are compos'd of Indians, African blacks, mulattos, Meſtis, and other people deſcended from a mixture of theſe various nations and the Europeans, which has produc'd men of colours ſo different between black and white, that in a hundred viſages we can hardly find two of the ſame colour.

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The houſes are beautiful, and the churches magnificent; there are a great many regular communities, and in the ſtreets we ſee many more coaches than in any city of France except Paris. The climate is ſo charming, that the inhabitants may thro' all the year wear Spaniſh cloth, tho' they are about 20 degrees in north latitude. In the hotteſt time of the ſummer they need only keep themſelves under ſhades to guard againſt the exceſs of the heat; this is the reaſon of the anſwer which a Spaniard juſt come from Mexico made to Charles the fifth of Spain, when that prince aſk'd him, how long it was at Mexico between ſummer and winter? "As "long, Sir, ſaid he, as is neceſſary to paſs from "the ſun to the ſhade." The rains which begin in May and do not end till the ſpring, contribute greatly to moderate the heat.

If we conſider the quantity of ſilver duly brought from the mines of this city, the magnificence of the churches, and other edifices, the vaſt number of coaches continually moving in the ſtreets, and the immenſe riches of many Spaniards, we ſhould be apt to imagine it one of the richeſt cities in the world; but when we ſee the Indians who conſtitute moſt of the inhabitants, ill cloath'd, without ſhirts, and going barefoot, we can hardly believe the city ſo opulent as it appears.

There are four hundred leagues between Mexico and Acapulco, which is 16 degrees 45 minutes north latitude, according to the obſervations of the pilots. The Mexican merchants have houſes here, in which they lodge their merchandize brought from Manila. While the ſhips of the Philippine iſlands are in the harbour there is a vaſt concourſe of merchants, but they are hardly gone till they retire, and even the richeſt

richeſt of the inhabitants go further into the country to avoid the bad air of Acapulco.

The harbour is good and ſafe, but the caſtle is not ſtrong, tho' it has a fine-moulded artillery. The veſſels of the Philippines generally arrive there in December and January, and ſet out in March. If they ſtaid longer, they would not find the winds ſtrong enough for their heavy galleons; and beyond the Marian iſlands, they would infallibly have the weſt winds, which begin in June, and are entirely contrary to them. The greateſt calamity which happens to Acapulco is, that there are frequent earthquakes in it.

The ſmall kingdom of Queda is tributary to the kingdom of Siam, and the city contains eight thouſand inhabitants, while there are no more than twenty thouſand in the whole kingdom. The entry of the river is ſix degrees and ten minutes north latitude. Two leagues to the north of this entry ſtands the mountain of the elephant, ſo called becauſe at a diſtance it reſembles the figure of that animal. None but ſmall ſhips can paſs the bar, in which there are only two fathoms and a half of water. In the river as far as Queda, there are four fathoms at high water.

The inhabitants, who are Malaians, follow the mahometan ſect of the Turks and Moguls. Their houſes are built of bamboo, and rais'd on pillars four or five feet high above ground, on account of the humidity of the ſoil; but the king and ſome of the richeſt inhabitants have houſes of boards. Their cloaths reſemble thoſe of the Malaians, of Malaca, Jor and Sumatra. They generally have long hair, and a ſmall piece of ſtuff or ſilk wrapt round their head, without covering it entirely. They always carry their

their cric, which is a very ſharp poniard, fifteen or eighteen inches long, and two broad; many of them are wav'd, and have handles of gold. They have alſo zagayes, and ſome muſkets; their ſhields, which are very light, and two feet ſome inches in diameter, are proof againſt the ſabre and the piſtol. In the country there are ſeveral families come from the coaſt of Coromandel, and theſe are eaſily diſtinguiſh'd, becauſe they are blacker and more timorous than the Malaians. There are alſo ſome Chineſe, who have come thither by land from Siam.

This kingdom is not well peopled, but is full of large foreſts, where there are vaſt numbers of wild buffalos, elephants, ſtags and tigers. They here catch elephants in the ſame manner as they do at Siam; and from theſe animals ariſes one of the moſt conſiderable revenues of the king. The plains are interſected with many rivulets, which render them very fertile. Beſides the ordinary fruits which grow in the Indies, the ſoil here ſpontaneouſly produces ſeveral excellent fruits unknown in other parts of the world, among which the dungouſtan, and the durion, are moſt eſteemed even by the Europeans.

The king levies no taxes on his ſubjects, and has ſome mines of tin which is as white as that of England, but not ſo ſolid. He orders pieces of coin to be made of it which weigh a pound, and are only worth ſeven pence. He alſo cauſes pieces of bad gold to be made round, and about a line and a half in diameter, with Arabic letters grav'd upon them. Two of theſe go for a Spaniſh crown. A ſmall copper coin, worth a French farthing, is current among the people. The neceſſaries of life are here very good and cheap. The merchants of Surat come

come hither to load their ſhips with tin, which in the Indies they call calin. Thoſe on the coaſt of Coromandel bring cotton ſtuffs, and carry back gold duſt and elephants in exchange.

CHAP. XXX.

Several particulars of the kingdom of Sennar; deſcription of its capital and palace; order obſerv'd when the king goes to the country; the manner in which juſtice is adminiſter'd; riches and fertility of the country; different coins current in it; manners, cuſtoms, and commerce of the inhabitants; ſingular dreſſes of the ladies of quality; uncommon trees found in this country.

THE city of Sennar, the capital of the kingdom bearing the ſame name, is about a league and a half in circumference. It is very populous, but ill contrived, and as badly govern'd. It contains about a hundred thouſand perſons, and is ſituated on the eaſt of the Nile, upon an eminence in thirteen degrees four minutes of north latitude. The houſes are only one ſtory high, and ill built, but the terraſſes with which they are cover'd are very commodious. The king's palace is ſurrounded by high brick walls, but has nothing regular in its ſtructure, ſince we ſee nothing but a confus'd pile of buildings without the leaſt beauty. The apartments are richly furniſh'd, and adorn'd with large pieces of tapeſtry after the manner of the Levant.

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The king often quits his palace, and goes to his country houſes, on which occaſion the following order is obſerv'd. Three or four hundred cavaliers, mounted on very beautiful horſes, appear firſt, and are followed by the king ſurrounded with a great number of ſervants on foot, and armed ſoldiers, who ſing his praiſes, and play on the tabor, which is a very agreeable muſic. Seven or eight hundred girls, or married women, march in confuſion, along with theſe ſoldiers, and carry on their heads large paniers made of ſtraw, variouſly colour'd, and elegantly wrought. Theſe paniers, which repreſent all kinds of flowers, and whoſe coverings are of a pyramidal form, are plac'd upon diſhes of copper tinn'd, and full of fruits and dreſs'd victuals. Theſe diſhes are firſt preſented to the king, and then diſtributed to thoſe who have the honour of accompanying him. Two or three hundred cavalry follow in the ſame order with the former, and cloſe the whole of this march.

The king, who never appears in public except with a ſilk gauze of various colours, ſits down at table as ſoon as he is arriv'd. His moſt common diverſion is to propoſe prizes to the lords of his court, and to ſhoot at a mark with them with the gun. After paſſing moſt of the day in this exerciſe, he returns to the city in the ſame order he came out of it. On the days when he does not go a walking, he holds a council morning and evening. It is not cuſtomary in this country to protract proceſſes long, ſince as ſoon as a criminal is apprehended, they preſent him to the judge, who interrogates him, and condemns him to death if he is found guilty. They lay hold of him, throw him down on the ground, and ſtrike him ſeverely with batons till he expires.

At Sennar every thing is very cheap. A camel is ſold for ſeven or eight ſhillings, an ox for fifty pence, a ſheep for fifteen pence, and a fowl for a penny, and ſo in proportion of other aliments. The people do not love wheaten bread, but keep it for the uſe of ſtrangers. That which they themſelves uſe is made of dora, a ſmall round ſeed. This bread is good when new-bak'd, but after it is kept a day is inſipid, and cannot be eaten. It is form'd into a pretty broad cake of the thickneſs of a crown. The merchandize of this country are elephants teeth, tamarinds, civet, tobacco, and gold duſt. They every day hold a market in the large ſquare which is in the middle of the city, where they ſell proviſions and goods of all kinds. They alſo hold another market in the ſquare before the king's palace, in which they ſell the ſlaves. Theſe are ſeated on the ground, with their legs croſs'd over each other, the men and boys on one ſide, and the women and girls on the other. One of the ſtrongeſt and moſt robuſt ſlaves is ſold for a crown, which is the reaſon why the Egyptian merchants carry off a great number of them every year.

The loweſt coin of this kingdom paſſes for a halfpenny, and is a ſmall piece of iron of the figure of St. Anthony's croſs. The fadda comes from Turky, and is a thin ſilver coin, leſs than a farthing, and only worth a ſilver penny. Beſides theſe two coins they uſe Spaniſh reals and piaſters, which muſt be round, becauſe ſuch as are ſquare are not current in trade. The piaſters are worth about four ſhillings in that country.

The heats at Sennar are ſo intenſe, that 'tis hardly poſſible to breathe in the day-time. They begin in January, and do not terminate till the end of April, when they are ſucceeded by copious rains, which

which laſt three months, infect the air, and cauſe a great mortality among men and animals. This is in ſome meaſure the fault of the inhabitants, who are ſlovenly, and take no pains to drain the water, which being ſtagnant, and becoming corrupted, diffuſes malignant vapours.

The people are naturally tricking and deceitful, very ſuperſtitious, and ſtrongly addicted to mahometiſm. Brandy, wine, and even mead, are prohibited to them, ſo that they drink none of theſe liquors except in ſecret. Their drink is a kind of beer, which they call bouſa. It is very thick, has a bad taſte, and is prepared in the following manner. They toaſt the grains of dora before the fire, throw them into cold water for twenty hours, and then drink the liquor. They alſo drink coffee with pleaſure, which however is not uſed in Ethiopia.

The ladies of quality are covered with a fine robe of ſilk or fine cotton, with large ſleeves which hang down to the ground. Their hair is plaited and adorned with rings of ſilver, copper, tin, ivory, or glaſs of various colours. Theſe rings are tied to the treſſes in form of crowns. Their arms, legs, ears and noſtrils are adorned with rings of the ſame kind. Their ſhoes are ſimple ſoles, which they tie on with cords. The women and girls among the vulgar, are only cover'd from the waiſt to the knee.

The foreign goods brought to the kingdom of Sennar, are ſpices, paper, tin, iron, braſs wire, vermilion, ſublimate, white and yellow arſenic, iron ware, French ſpikenard, Egyptian mahaleb, which is a grain of a very ſtrong ſmell, Venetian necklaces, which are ſtrings of beads of all colours, and that ſpecies of blacking which they call kool, and

which they uſe for blacking the eyes and eye-brows. All theſe wares are alſo ſold in Ethiopia, but with this difference, that at Sennar the largeſt glaſs beads are moſt eſteem'd, and the ſmalleſt in Ethiopia.

The merchants of Sennar carry on a great trade with the eaſtern coaſt; during the trade winds they ſet out for Suaquen in the red ſea. The fiſhery of pearls in that place and the city of Suaquen, belong to the grand ſignior. Hence they ſet out for Moka, a city of Arabia-Felix, which belongs to the king of Yemen; after which they go to Surat with gold, civet, and elephants teeth, and bring back ſpiceries and other Indian commodities. This voyage generally takes two years to perform it in.

When the king of Sennar dies, the grand council aſſembles, and by a barbarous cuſtom order all the brothers of the prince who is to mount the throne to be maſſacred.

What is moſt remarkable in this country, is the prodigious number of trees not known in Europe; ſome of them are much higher than the loftieſt oaks, and ſo large that nine men cannot graſp them; their leaf nearly reſembles that of a melon, and their fruit, which is very bitter, is like a gourd. There is one of theſe trees naturally hollow'd, ſo that we enter by a ſmall door into a chamber open at the top, and ſo large as eaſily to contain fifty perſons ſtanding.

The gelingue is another tree, not much larger than an oak, but as high as thoſe now mention'd; its fruit is of the figure of a water-melon, but ſomewhat ſmaller; internally it is divided into ſmall cells full of a yellow ſeed, of a ſubſtance like powder'd ſugar; this ſubſtance is a little acid, but agreeable, of a fine flavour, and very refreſhing; the bark is hard and thick, and the flower, which has five white leaves

leaves like the lily, bears a ſeed like that of the poppy.

There is in this country another tree call'd deleb, which is as high again as the palm-tree, and nearly of the ſame figure; its leaves reſemble a fan, but are much larger; its fruit is round and hangs in cluſters, but from the tail to the middle is a little larger than that of the gelingue; this fruit is cover'd with five very hard ſcales, which form a kind of calix; it is yellow when ripe, and its bark is ſo hard, that when the boughs are agitated by the winds, the fruit ſtriking againſt each other makes a terrible noiſe; if one of them was to fall on a man's head it would infallibly kill him. When they break the bark of this fruit, which is not eaſily done, they find a vaſt number of filaments, which incloſe a ſubſtance almoſt like honey; this ſubſtance, which has the ſmell of balm, is ſo ſweet and agreeable, that nothing more delicious can be eaten; in the middle of this ſubſtance there is a large brown and very hard kernel, which is the ſeed of this tree. Beſides the fruit now mention'd, this tree alſo bears another of the form of a turnip, with three barks, and which has the taſte of roaſted cheſnuts.

The domi is as it were the male of the deleb, and is not ſo high by a half as the palm-tree; but its leaves, tho' not ſo long, are as broad again; they make of them baſkets, mats, and even ſails for the ſhips which trade in the red ſea; the fruit of this tree is a foot long, is cover'd with five or ſix leaves, and is of a whitiſh ſubſtance, which is ſweet like milk, and very nouriſhing.

The tree which they call cougles is alſo of an enormous bulk, ſince it conſiſts of nine or ten large trees united together in a very irregular manner; it

has a ſmall leaf and bears no fruit, but only little blue flowers without any ſmell. In the vaſt foreſt of Sennar there are alſo other trees abſolutely unknown in Europe.

CHAP. XXXI.

Deſcription of Gondar, the capital of Ethiopia; its great trade; coins which are current in the empire; vaſt extent of Ethiopia; riches and fertility of the country; power of the emperor; cauſe of the overflowing of the Nile; ſources of that river; dreſſes of the perſons of quality; of the civet, ſea-horſes, and the manner of catching them; deſcription of Emfras; ceremonies obſerv'd by the Ethiopians in their funerals.

GOndar, or Gondar a Catma, that is, the city of the ſeal, is the capital of Ethiopia, but tho' it is three or four leagues in extent, yet it is far from being ſo beautiful as the cities of Europe, neither indeed can it be ſo, becauſe the houſes are only one ſtory high; tho' there are no ſhops, yet there is a vaſt trade, ſince all the merchants meet in a large ſquare to tranſact their buſineſs and expoſe their goods to ſale. The market laſts from morning till night, and is ſtock'd with all kinds of commodities. Every merchant has a place of his own, where he expoſes what he has to ſell on mats. The money they uſe is made of gold, and of ſalt; the gold is not mark'd with the king's ſtamp, as in Europe,

Europe, but is in ingots, which they cut as occaſion requires, from an ounce to half a dram, which is thirty French pence; and that they may not adulterate it, there are numbers of goldſmiths appointed to judge of it by the touch-ſtone. For the ſmall money they uſe rock ſalt, which is as white as ſnow and as hard as a ſtone; this is dug out of the mountain of Lafta, and convey'd to the magazines of the emperor, where it is form'd into cakes, which they call amouli, or into half cakes, which the call courman; every cake is a foot long and three inches broad and thick; ten of theſe cakes are worth three ſhillings; they break them according to the payment they want to make, and uſe them both for money and domeſtic purpoſes.

There are about a hundred churches in the city of Gondar, and the patriarch, who is the chief with reſpect to religious affairs, and lives in a fine palace near the patriarchal church, depends on the patriarch of Alexandria, who conſecrates him. He nominates all the ſuperiors of the monaſteries, and has an abſolute power over the monks, who are very numerous; for in Ethiopia there are no other prieſts, nor any other biſhop but the patriarch. We may judge of the great number of prieſts in the empire from this, that in one ordination they ſometimes ordain ten thouſand prieſts and ſix thouſand deacons; the whole ceremony of the ordination conſiſts in this, that the patriarch, ſitting down, repeats the beginning of the goſpel over the heads of ſuch as are made prieſts, and gives them his benediction with an iron croſs which weighs ſeven or eight pounds, and which he holds in his hand; but as for the deacons, he is content to give them his benediction without reciting the goſpel.

The empire of Ethiopia comprehends a vaſt extent of land, and is compoſed of ſeveral kingdoms, one of which called Tigre, contains twenty four principalites, which are all dependant on it, and are in reality ſo many petty governments, tho' the kingdom of Agau, before the Ethiopians made the conqueſt of it, was a republic which had its particular laws and government. The emperor of Ethiopia has always two ſtanding armies, one on the frontiers of the kingdom of Nerea, and the other on thoſe of the kingdom of Goyamo, where the richeſt gold mines are found. The whole produce of theſe mines is taken to Gondar, where, after being purified and reduc'd to ingots, it is put into the royal treaſury for the payment of the troops and the expences of the court.

The great power of the emperor proceeds from his being the abſolute maſter of the properties of his ſubjects, which he takes and gives as he thinks fit. When the maſter of a family dies he takes poſſeſſion of all his effects, except a third, which he leaves to the children or heirs; another third he gives to ſome perſon who by this means becomes his vaſſal, and is oblig'd to ſerve him in war at his own expence, and to furniſh a number of ſoldiers, proportion'd to the effects given him, which is the reaſon why this prince, who has an incredible number of vaſſals, can raiſe numerous armies in a ſhort time and at a ſmall expence.

In all the provinces there are offices where an exact account is kept of all the effects which come to the imperial treaſure by the deaths, and which are afterwards given to vaſſals, who are put in poſſeſſion of them by the emperor in the following manner. To him deſtin'd for the vaſſal, he ſends a wreath of taffety with theſe words wrote on it in letters

letters of gold, "Jeſus, emperor of Ethiopia, of "the tribe of Juda, which has always conquer'd "its enemies." The officer who carries this order from the emperor, with a certain ceremony ties this wreath about the head of the new vaſſal, and is afterwards accompanied with trumpets, cymbals, and other inſtruments, and ſome cavalry, to put him in poſſeſſion of the effects the prince intends to beſtow upon him.

The rains, which laſt for ſix months in Ethiopia, begin in April, and do not ceaſe till the latter end of September. For the three firſt months the days are ſerene and beautiful, but as ſoon as the ſun ſets, the rain, which is generally accompanied with thunder and lightning, continues till he riſes again. The reaſon of the overflowing of the Nile has been long ſought after, and very unjuſtly attributed to the melting of the ſnow, none of which was perhaps ever ſeen in Ethiopia. We need ſeek for no other cauſe, than thoſe rains, which are ſo copious that a deluge ſeems to fall; on which occaſion the torrents become violent, and carry along with them a gold which is much purer than that obtain'd from the mines, and which the country people gather with uncommon care.

There is hardly any country more populous or fertile than Ethiopia, ſince all the plains, and even the mountains, which are very numerous, are cultivated. There are whole plains cover'd with cardamoms and ginger, which has a fragrant ſmell, and which in this country is four times larger than that of the Indies. The many large rivers which water Ethiopia, and whoſe borders are continually adorn'd with lilies, jonquils, tulips, and a vaſt number of other flowers unknown in Europe, render this country extremely delicious. The foreſts are

full

full of orange, lemon, jaſmin, pomegranate, and ſeveral other trees, cover'd with beautiful flowers, which diffuſe an agreeable odor; and there is a particular tree, which bears a ſpecies of roſes far more fragrant than thoſe of Europe.

In this country there is a very extraordinary animal, not much larger than a cat, which has the face of a man, with a white beard, and a voice like that of a perſon bemoaning his condition. This animal always keeps in one tree, where it is born and dies; and if one of them is catch'd in order to be carried off, it forthwith faints and dies of grief.

When the rains are over, the emperor takes the field to wage war againſt the kings of Galla and Changalla, who are his moſt powerful enemies. Before he ſets out, he publiſhes the day of his departure, and orders his tents to be pitch'd in a large plain in ſight of the city of Gondar. They are all magnificent, and that in which he lodges is cover'd with a red velvet embroider'd with gold. Three days after, he orders two large ſilver kettle-drums to beat thro' all the city, takes horſe, and repairs to the palace of Arringon, the rendezvous of the whole army, which he reviews for three days, and then enters upon action. Their armies are ſo numerous, that the one commanded by the emperor in 1699 conſiſted of between four and five hundred thouſand men.

In Europe we have been long in an error about the colour of the Ethiopians, becauſe we have confounded them with the Blacks of Nubia, who are their neighbours. Their natural colour is brown, or that of the olive. Their ſtature is tall and majeſtic; they have good complexions, beautiful eyes, well-ſet noſes, thick lips, and white teeth; whereas the inhabitants of the kingdom of Sennar, or Nubia,

Nubia, have flat noſes, thick lips, and very black complexions.

The dreſs of perſons of quality is a robe of ſilk or fine cotton, with a kind of ſcarf. The burgeſſes are cloath'd in the ſame manner, except that they do not wear ſilk, and that the cotton they uſe is coarſer; as for the vulgar, they have only a pair of drawers, and a ſcarf which covers the half of their body. The manner of ſaluting in Ethiopia is very ſingular; they take each others right hands, and put them mutually to their mouths; they alſo take the ſcarf of him whom they ſalute, and tie it round their own body, ſo that thoſe who wear no robes are half naked when they are ſaluted.

In the kingdom of Goyame there is a very high mountain, on the top of which are two large ſprings, one to the eaſt, and another toward the weſt. Theſe two ſprings form two rivulets, which roll with impetuoſity to the middle of the mountain, where they ſink in a ſpongeous earth covered with canes and ruſhes. Theſe waters appearing again at the diſtance of ten or twelve leagues, and being there re-united, form the river Nile, which is ſoon augmented by the waters of ſeveral rivers which it receives. What is ſurprizing is, that the Nile paſſes thro' the middle of a lake without mixing her waters with thoſe of the lake, which is ſo large that it is called Bahal Dembea, that is, the ſea of Dembea. The country round it is charming, ſince on every ſide we ſee nothing but large towns and beautiful woods of laurel. Its length is about a hundred leagues, and its breadth between thirty-five and forty. Its water is ſweet, agreeable, and much lighter than that of the Nile. In the middle of this lake there is an iſland, on which the emperor has a palace as magnificent as that of Gondar.

In this lake there are a great many ſea-horſes, which puſh the water before them, and ſpring very high. The ſkin of this animal is ſometimes red, and ſometimes white, and their head reſembles that of a horſe, though their ears are ſhorter. Theſe horſes are amphibious, ſince they come out of the water to browſe the graſs on the ſhore, where they often carry off goats and ſheep for their food. The ſkin is very much eſteem'd, ſince they make bucklers of them, which are proof againſt muſket balls and ſpears. The Ethiopians eat the fleſh of theſe animals, which muſt certainly be very unwholſome.

They take theſe horſes in the following manner: When they ſee one of them, they purſue him with a drawn ſword, and cut off his legs, ſo that not being able to ſwim any longer, he comes to the ſhore and dies.

Emfras, next to Gondar, from which it is diſtant a day's journey, is one of the moſt conſiderable cities of Ethiopia. Its ſituation is charming, and its houſes, which are well built, are ſeparated from each other by hedges which are perpetually green, cover'd with flowers and fruits, and intermix'd with trees planted at an equal diſtance; and this is the idea which ought to be form'd of moſt of the cities of Ethiopia. The emperor's palace is ſituated on an eminence which commands the whole city.

Emfras is famous for its trade in ſlaves and civet. They here bring up ſuch a prodigious number of civet cats, that ſome merchants have three hundred of them. It is a difficult taſk to feed them. They thrice a week give them raw beef, and on the other days a kind of milk pottage. They now and then perfume this animal with fine odours, and once a week they ſcrape together an unctuous matter which comes

comes out of its body with the ſweat, and which they call civet from the name of the animal; and they carefully preſerve this matter in oxens horns cloſe ſtopt up.

At Emfras the vintage is in February, on which occaſion ſome grapes are found which weigh eight pounds, and whoſe ſeeds are as large as nuts. Theſe grapes are of different colours; and tho' ſuch as are white have a very good taſte, yet they are not moſt eſteem'd by the Ethiopians, who have an averſion to them purely becauſe their colour reſembles that of the Europeans.

Emfras is the only city in Ethiopia where the Mahometans have the public exerciſe of their religion, and where their houſes are intermixed with thoſe of the Chriſtians.

Tho' the Ethiopians have but one wife, yet they would be glad if their law allowed them ſeveral. The prieſts are very ſevere on thoſe who keep more than one, but their civil judges are not ſo rigid.

The obſequies of the Ethiopians are ſo ſingular as to deſerve our particular attention. When any one dies, the moſt hideous cries are heard from all quarters, and all the neighbours aſſemble in the houſe of the defunct, to weep in concert with the relations. They waſh the body with particular ceremonies, and after covering it with a ſhrowd of new cotton, put it in a coffin in the middle of the room, which is illuminated with flambeaux of wax, on which occaſion the cries and tears are redoubled, and accompanied with the beating of mourning drums. Some pray for the ſoul of the defunct, others repeat verſes in his praiſe, and others mangle their fleſh, tear their hair, or burn themſelves with flambeaux, in order to teſtify their grief. This ceremony, which is terrible and affecting, laſts till the prieſts

prieſts come to carry away the body. After having ſung ſome pſalms, and burnt incenſe, they begin their march, holding a croſs of iron in the right, and a pound of ſtones in the left hand. They themſelves carry the body, and ſing during the whole march. The relations and friends follow, and ſtill continue their cries, which are accompanied with the ſound of mourning drums. All of them have their heads ſhav'd, which in that country is the ſign of mourning. When they go paſt any church they ſtop and ſay certain prayers, after which they proceed to the place of interment, where they again burn incenſe, ſing ſome pſalms with a mournful voice, and put the body in the ground. The mourners return to the houſe of the deceas'd, where a feaſt is prepar'd for them, and where the relations aſſemble morning and evening for three days, to lament the loſs of their friend, during which time they eat nothing. After three days they diſperſe till the eighth day from the death of the perſon, and every eighth day throughout the whole year aſſemble, to weep for two hours.

Another more ſingular ceremony is obſerv'd on the aſſumption of the virgin Mary, on which occaſion the emperor receives the communion. Twelve thouſand men, rang'd in order of battle, appear in the great court before the palace. The emperor, cloath'd with a robe of blue velvet, embroider'd with gold and hanging down to the ground, has on his head a piece of muſlin with gold ſtripes, which forms a kind of ancient crown, and leaves the middle of the head bare. His ſhoes are made after the Indian manner, and adorn'd with flowers and pearls. Two princes of the blood, ſumptuouſly cloathed, wait for him at the gate of the pa'ace with a magnificent canopy, under which

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he marches, preceded by trumpets, kettle-drums, flutes, harps, heautbois, and other inſtruments, which afford a pretty agreeable muſic. He is followed by the ſeven firſt miniſters of the empire, who hold each other under the arms, and have their heads cover'd almoſt like the emperor, and each holding a javelin in his hand. He in the middle carries the imperial crown, with his head bare. This crown is extremely magnificent, ſince for its top it has a croſs of the richeſt jewels. The officers of the crown holding each other in the ſame manner, follow alternately ſinging the praiſes of the emperor. The muſketeers, cloath'd in robes of different colours made as tight as a waiſtcoat, follow, and are ſucceeded by the archers, who are armed with bows and arrows. This march is clos'd by the emperor's led horſes, richly capariſon'd, and cover'd with ſtuffs of gold which hang to the ground, and are adorn'd with the moſt beautiful tigers ſkins.

The patriarch, dreſs'd in his pontificals, which are adorn'd with croſſes of gold, ſtands at the door of the chapel attended with more than a hundred prieſts cloath'd in white, and plac'd in rows, with an iron croſs in their hands, ſome within and others without the chapel. The patriarch taking the emperor by the right hand, leads him into the chapel, and brings him near the altar. They carry this canopy over the emperor's head, till he comes to his deſk, which is cover'd with rich tapeſtry, and he ſtands till he receives the communion, which the patriarch adminiſters in both kinds. When the ceremony is over, they diſcharge two cannons, as they did at entering; after which the emperor comes out of the chapel, and returns to the palace in the ſame order which was obſerv'd in marching from it.

CHAP.

CHAP. XXXII.

Several very ſimple medicines uſed by the Indian phyſicians, for various kinds of diſeaſes.

TO relieve perſons afflicted with violent and lancinating head-achs, the phyſicians of Bengal mix a ſpoonful of oil with two ſpoonfuls of water, and after having agitated theſe liquors well, they put ſome of the mixture into the palm of the hand, and rub the forehead with it, aſſerting that nothing is more proper to cool the blood. They alſo order the patient to drink the ſame doſe for a retention of urine.

They treat eryſipelas of the head with leeches, and in order to make them faſten, irritate them, by handling them with their fingers dipt in mouldy bran.

Slack'd lime is much us'd among the phyſicians of Bengal, who apply it to the temples for head-achs contracted by cold. They alſo apply it to the ſtings of ſcorpions, hornets, and other venomous animals. But to draw cold humours from the knees when inflated, and to expel wind from the inteſtines, they mix it with a ſmall quantity of honey, and form it into a plaiſter, which falls off when it has produc'd its effect, but they anoint the part with oil before they apply it.

They pretend that the beſt remedy againſt worms in the inteſtines, is a glaſs of quick lime-water taken three mornings ſucceſſively; and to deſtroy worms generated in wounds, they mix lime with the juice of tobacco.

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The cucuma or terra merita is no leſs us'd than the lime, ſince with the former they rub the forehead, the palms of the hands, and the ſoles of the feet.

The leaves of the Bengal beans bruis'd, put into a bag and ſmell'd to ſeveral times a day, according to them cure tertian fevers; for which ſome alſo order the patient to ſmell to the whole flowers of white chamomile, two hours before the paroxyſm, gently rubbing the forehead, temples, the parts of the arms wherein veneſection is performed, the wriſts, the palms and backs of the hands, the navel, the loins, the hams, the feet, and the region of the heart, with a bag full of the beans of the country bruis'd; for they do not uſe thoſe of Europe.

Theſe beans are alſo very good againſt the ſcurvy, for the cure of which ſome uſe the broth of beans, and others eat them fried.

The moſt ſkilful of their phyſicians judge of the violence of the diſeaſe by the pulſe, whereas the vulgar form an eſtimate of it by the external heat or cold, pretending that the internal parts are cold when the ſkin is hot, on which occaſion they carefully abſtain from drinking, for fear of a ſannipat, a kind of lethargy, which without impairing reaſon very much, proves mortal in a ſhort time.

They are afraid of no fevers, ſo much as the double tertian; and for ſuch as begin with ſhivering or trembling, they order the patient to take broth of rice boil'd with a ſpoonful of whole pepper and a head of garlick bruis'd, which makes the patient ſweat, and frees him from his thirſt. When the body is cold, and the hands and feet hot, they order the ſick to take three mornings ſucceſſively, three ſpoonfuls of a ſmall herb, which is probably the creeping germander, with juice of green ginger, but

perhaps dry ginger with ſugar would produce the ſame effect.

Some in order to remove a thick and viſcid phlegm from the lungs, adviſe, inſtead of tobacco, to ſmoke the dry bark of vervain root. Others in order to incide and attenuate this phlegm in coughs, toaſt equal parts of cloves, cinnamon, and long pepper, which they mix with honey corrected by a burnt clove; and of this mixture they now and then take a ſmall quantity.

In order to cleanſe the ſalivary veſſels and glands from any thick and glutinous humour, they gargarize with a decoction of lentils, which produces happy effects.

To cure the epilepſy, they, during the paroxyſm, burn the patient to the bone with an ignited gold button; or in the beginning of the fit they apply to the back of the head, where the two large relevator muſcles ſeparate, two or four full-grown leeches; and if theſe produce no effect, they add more till the patient comes to himſelf.

To patients afflicted with fluxes, gripes, or a diſcharge of mucous excrements, they give a glaſs of water, into which they have the night before, put a ſpoonful of white cumin, and two ſpoonfuls of pepper roaſted and reduc'd to a powder; but in bilious fluxes they mix opium with honey, of which they make a plaiſter to be laid on the navel.

For inflations of the ſcrotum, and all cold defluxions, they prepare a liniment of oyſter-ſhells bruis'd on a ſtone and mix'd with water.

When they want to produce a ſweat, they make the patient ſit down, and covering his whole body except the head, place under him a veſſel full of water in which they have boil'd ſtramony, germander, and hedge muſtard. They would alſo put box-

box-wood in it, if they had any; for the prickly box of Bengal has not the ſame virtues with that of Europe.

At Bengal there is a very common diſeaſe, accompanied with profuſe ſweats which prove mortal. The remedy for it is to exhibit cordials and ſtrew linſeed in the bed, which mixing with the ſweat forms a mucilage which braces up the pores by its coldneſs.

To cure tetters, they put a ſmall quantity of male incenſe into two or three ſpoonfuls of lemon juice, with which they bathe the part afflicted, and which produces a cure in three weeks, being accompanied with the moſt grateful ſenſation of coolneſs when applied.

They cure the panaris, or whitlow, very eaſily, by means of the toaſted leaves of a ſpecies of lily which grows at Bengal, applying them twice a day to the part affected, and at the end of thirty days the pus is form'd. They uſe the ſame medicine for the reſolution of boils and calloſities. They cure abſceſſes with a cataplaſm of onions and green ginger fry'd in oil of muſtard, and alſo apply this preparation to the parts affected with the gout, and to the abdomen, for the flatulent colic.

The ſcurvy, which they call jari, is not unknown in the kingdom of Bengal, and the phyſicians firſt purge the patient, after which they order him to drink a proper quantity of a liquor compoſed of equal parts of the juice of onions, green ginger, and the greater baſilicon. Their gargariſm is made of honey and lemon juice; and they affirm that this diſorder proceeds from ulcers in the inteſtines.

There is alſo another very common diſorder, in which the tongue is ſplit and cut in ſeveral places, and is ſometimes rough and marked with white

ſpots. The Indians are greatly afraid of this diſorder, which they ſay proceeds from an intenſe heat of the ſtomach. Their cure conſiſts in chewing baſilicon with black ſeeds, or they ſwallow the juice of it impregnated with a clove, and ſometimes they order the juice of the greater mint to be drank.

They are ſubject to a kind of ulcers which they call neſts of worms, and which are ſeveral ulcers communicating with each other by ſmall canals full of worms; and as ſome of theſe ulcers are heal'd, others break out. To catch theſe worms, ſome apply plates of lead pierc'd with holes, over which they lay ripe figs, ſo that the worms paſſing thro' the holes enter the fruit, which is forthwith to be removed, and by this means the ulcer is cur'd.

They alſo ſometimes cure theſe ulcers by applying to them a layer of coarſe-ground ſnuff and pounded ſalt as thick as a ſhilling, and this remedy is remov'd every morning, by which means the wound is cur'd in twenty days.

CHAP. XXXIII.

Situation and extent of Egypt; its government and produce; the courſe of the Nile; and the ſeveral antiquities of Cairo, Alexandria, and Thebes.

EGYPT is by the Greeks called ſometimes Aiguptos, ſometimes Potamuris, and ſometimes Melambolis, all which denote the advantage it has in being water'd by the Nile, and fertilis'd by the black ſlime which it ſpreads on the ground.

Almoſt

Almoſt all the reſt of the ancient nations have known it by the name of the land of Cham the ſon of Noah, or by that of the land of Mitfram the ſon or deſcendant of Cham who ſettled here.

The ſituation of Egypt is between the entry of the Mediterranean on the north, the iſthmus of Sues and the red ſea on the eaſt, Nubia on the ſouth, and the deſarts of Barca and Lybia on the weſt.

Its length from north to ſouth, from the laſt cataract of Nubia to the Mediterranean, is five thouſand three hundred ſtadia, according to Strabo, which make about two hundred and twelve leagues, namely, from the Mediterranean to Cairo thirty-five leagues, from Cairo to Thebes an hundred and thirty-five, and from Thebes to the laſt cataract forty-two.

It is not ſo much in breadth, ſince at moſt it is no more than between twenty and twenty-ſix leagues from the laſt cataract to Cairo. It may even be ſaid, that its breadth is hardly more than five or ſix leagues, ſince there is no cultivated land broader than this extent; for it is a long valley border'd by a double chain of mountains which run from eaſt to weſt, and are croſs'd by the Nile; but out of this ſpace, the reſt is ground which in all ages has been an uncultivated deſart. But from Cairo on the north to the Mediterranean, Egypt is ſo enlarg'd, that its baſe from the ſea extends to Kan-jounes, formerly Jaiſſus, the laſt city of the kingdom on the weſt to the coaſts of Lybia beyond Alexandria, and is near a hundred leagues.

Tomumbay of the race of the Mamalukes, is the laſt ſultan whom Egypt had; for Selim emperor of the Turks conquer'd it in the year 1517, and it has ſince continued under the dominion of the grand ſignior.

There are in it a baſhaw, twenty-four beys, and four corps of militia; but tho' the baſhaw is, as it were, the chief of the government, yet he can undertake nothing of importance, without the advice and conſent of the beys and other officers.

The baſhaw is generally inſtall'd in his office in the month of September, which according to the Coptic computation is the firſt month of the year; and the ſultan about this time ſends him every year, either a continuation of his office, or an order for his depoſition. He generally holds his charge three years, tho' there is no time ſtated, ſince he is often depoſed before that period.

The caſtle of Cairo ſerves as a palace for the baſhaw, where he thrice a week holds his divan or general council, which is compoſed of beys, agas, and ſeven corps of the militia.

The beys are the lieutenants of the baſhaw, and tho' there ſhould be twenty-four of them, yet this number is rarely compleat, becauſe the baſhaw who nominates them, finds it his intereſt not to fill up the vacancies ſoon, on account of a certain ſum granted from the royal treaſury for the payment of the beys, and which falls to the baſhaw when a bey is wanting; and 'tis to be obſerved, that each bey has about nineteen ſhillings a day, and thirty-ſeven ſhillings and ſix-pence when he travels for the ſervice of the ſtate.

As there are a great number of candidates for the place of bey, the baſhaw generally receives from him he nominates, twenty or twenty-five purſes, each conſiſting of five hundred crowns.

The officers alſo, to enrich themſelves by the ſoldiers pay, inſtead of twenty thouſand cavalry and as many infantry paid by the grand ſignior, almoſt never have above the half of theſe troops.

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All the infantry, which conſiſt of twelve thouſand janiſaries and eight thouſand azaps, lie in garriſon in the caſtle and city of Cairo; and the cavalry, which conſiſt of five corps of different troops, are diſpers'd up and down the country.

Egypt is divided into ſeventeen governments, thirteen of which are large, and four ſmall. The former are Achemonain, Aſhſihé, Beheiré, Beheneſſé, Loubia, Charquité, Quahalié, Faiom, Garbia, Girgé, Gizé, Manfelouth, and Menouſié; and the latter, Aſſouan, Ebrim, Elouah, and Terrané. Beſides the governors, each borough and village has its particular lords, all of whom are ſubject to the deciſions of the divan of Cairo.

The governors only continue in office a year, and the baſhaw nominates others, and in perſon inſtals the thirteen governors of the large governments, whom he cloaths with a cafetan or particular robe, and appoints them a guard of horſe, ſtronger or weaker according to the extent of their government; but the governor of Terrané is inſtall'd by the governor of Beheiré, and thoſe of Aſſouan, Ebrim, and Elouah, by the governor of Girgé.

The lords of the boroughs and villages labour under this diſadvantage, that if any of them dies, without ſelling or reſigning the lands of which they are lords, forty days before their death, their effects are confiſcated, and the baſhaw ordering them to be ſold by auction, receives the money for the uſe of the grand ſignior.

Egypt is ſo rich and fertile, that every three years, the exchequer draws from it fifteen millions of money, and two hundred fourſcore and ſixteen thouſand ſeven hundred loads of grain, two thirds of corn, and the other of barley, lentils, beans, and other pulſes. They alſo ſend every year to the

Porte twelve hundred quintals of ſugar, and ſeven hundred loads of lentils.

This, however, is only a part of what the grand ſignior draws from Egypt, ſince the taxes of Alexandria, Roſetta, Damiette, Sues, Cairo, and other cities, produce far more conſiderable ſums.

Egypt, however, is not a very populous country, ſince there are few large cities in it, and only three thouſand boroughs and villages, in which there are twelve thouſand moſques.

The fertility of the country alſo appears by the multitude of animals ſeen every where, and the prodigious number of plants which the earth ſpontaneouſly produces, and ſome of which are peculiar to Egypt.

Among the animals, crocodiles, antelopes, wild oxen, wild goats, wild boars, wolves, foxes, ichneumons, or Pharaoh's rats, tygers, hyenas, cameleons, ſheep, hares, and others of a like nature are found in Egypt, as well as in other countries, but the ſea horſes are peculiar to it, tho' fewer in number than the crocodiles.

A liſt of the birds would be infinite, but the moſt common are turtles, quails, ducks, teals, ſaq-ſaqs, which the Greeks call trochilus, ſea-ducks, divers, birds of the Nile, rice hens, plover, bechats, ſtock-doves, quathas, which is a kind of partridge (for there are no true partridges except in the deſart of St. Antony) courleus, herons, pelicans, cormorants, (which are only in the higher Egypt for ſome months, when they come from the north) eagles, ibiſes, and all ſorts of ſmall birds, but the woodcock is very rare, both in the higher and lower Egypts.

It is the ſame with reſpect to plants as animals, ſince Egypt has all thoſe common to other countries, except walnut and almond trees; that which bears

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the ſenna is unknown in it, tho' the Egyptians every year furniſh a large quantity of it to Europe, which they bring from Nubia.

The papyrus (a ſort of ruſh) the Egyptian arum, the meloukié, a ſort of mercury, the achar, a gummy and thorny plant reſembling ſpurge, the hanné, whoſe juice is ſo beautiful a red, and the aber, which reſembles roſemary, are peculiar to Egypt.

The caſſia, the ſycamore, and the caterambas, which is a kind of coloquintida, only grow in ſome particular parts of Egypt.

Tho' the ſoil is naturally fertile, yet it is ſo much indebted to the Nile, that famine or plenty depend on the overflowing of this river. The aliments have not generally an exquiſite taſte, and tho' the beef is excellent, yet the mutton is but indifferent, and the fowls ſtill worſe, probably on account of the manner in which they are hatch'd.

There is no wine produc'd in Egypt, ſince all which the inabitants drink is brought from Cyprus, Candia, Italy, or France. Before the water can be drank, eſpecially in warm parts of the country, it muſt be put into pots of a very porous earth, which are expos'd in the windows which look towards the north, and this is the method us'd at Cairo.

This inconveniency is ſufficiently recompenſed by the ſituation of Egypt, than which there is none in the world more happily deſign'd for commerce; ſince, as it lies between Africa and Aſia, oppoſite to Europe, bounded on one ſide by the Arabic, and on the other by the Mediterranean ſea, it muſt be, as it were, the depoſitory of all the riches of theſe three parts of the world.

The courſe of the Nile conſiſts only of one canal from its ſource till it paſſes five leagues beyond Cairo;

Cairo; it deſcends from Abyſſinia, croſſes the kingdoms of Sennar and Angola, together with the whole of Nubia and Egypt, but below Cairo it is divided into two branches, one going to Damiette, and the other to Roſette, by which means the iſland of Delta is form'd.

The other larger rivers are augmented in their courſe by the additional waters which they continually receive into their channels, whereas the Nile, in Egypt alone, diffuſes itſelf thro' twenty-four large canals and ſeveral ſmall ones, which almoſt all run into the Mediterranean.

During the three or four months in which the Nile is high, all theſe canals are full of water, but when ſhe is low, moſt of them are gradually diminiſh'd, and at laſt become dry, except a few which are never exhauſted on account of the vaſt number of ſprings which ſupply them.

Thoſe who live on the borders of ſuch lakes as become dry, make, round their hamlets, large and deep ditches, which reſemble lakes, when they are fill'd by the overflowing of the Nile, and in theſe ditches the water being preſerv'd till the next overflowing ſerves as drink for men and cattle.

Beſides theſe deep ditches they alſo dig wells, which are equally fill'd with the water of the Nile, which however ſoon contracts an inſupportable taſte by the nitre of the ſoil, ſo that it is only us'd for watering their meadows and plants.

Thus by means of theſe wells, and the overflowings of the Nile, Egypt is very fertile tho' its climate is ſcorching, and its atmoſphere free from clouds and rain.

In order to produce abundance in Egypt, the Nile muſt riſe above the level of her channel, and go within twenty or twenty-four feet of the cataract

of

of Aſſouan, that is to the entry of Egypt, twenty or twenty-four hand-breadths from Cairo, and only four or five from Damiette and Roſette.

The waters of the Nile begin to grow turbid and be augmented about the 22d of June, and diminiſh after the 22d of September, ſo that they increaſe for three months and decreaſe for as many.

Grand Cairo, the capital of Egypt, is ſituated on the right border of the Nile, and is ten or twelve miles in circumference, including old Cairo and Boulac. Its longitude is 49 degrees, and its latitude 49 degrees and 30 minutes. There are certainly more inhabitants in Cairo than in Paris, but fewer houſes, tho' there are near thirteen hundred public edifices, namely, ſeven hundred and twenty moſques with ſteeples, four hundred without, fourſcore public baths, for the number of private ones is incredible, and a large college call'd Sama, that is, the moſque of flowers.

In this college the four pontiffs or chiefs of the four ſects of the law have their reſidence, and exerciſe their juriſdiction. Their authority is equal, and they yearly receive from the granaries of the grand ſignior, two thouſand loads of corn or pulſe for the maintenance of the college, which has as much, and often more on account of the donations made to it. In this ſchool the principles of mahometiſm, logic, aſtronomy, judicial aſtrology, and hiſtory are taught.

In Cairo there is but one public place, call'd Romelie, which is before the caſtle, and is neither embelliſh'd with fountains, trees, nor any other ornaments.

The ſtreets are narrow and uneven, and as they are not pav'd, they are always extremely duſty. At Cairo there are neither coaches, chariots, nor chairs,

chairs, but people go thro' the city on horſeback or on aſſes, and even the ladies have no other method of going abroad. In each city there is a baſon of water and a watering trough for cattle, and each baſon has a pipe or two, and a braſs ladle fix'd to it with a chain.

The houſes conſiſt of ſeveral ſtories, and are built intirely either of bricks, or one half of bricks and the other of ſtones, and their magnificence is in the inſide and towards the gardens; but their divans and halls are in a particular manner grand and beautiful, ſince they are full of water-works, compartments of marble, and all kinds of embelliſhments.

The canal, which runs from one end of Cairo to the other, is the only external thing which can give us an idea of the city, but the water only flows in it three or four months, and during the reſt of the year is ſo low that it becomes ſtagnant, and is as it were a common ſewer, for it has no other ſource than the Nile

The caſtle of Cairo is more remarkable than all the city beſides, for this citadel is of a vaſt extent, and tho' it is neither ſtrong nor regular, yet it commands the city, but is itſelf commanded by a mountain on the eaſt, and its garriſon conſiſts of janiſaries and azaps, whoſe lodgings, magazines of arms, and artillery are in it. This caſtle is the work of queen Semiramis, who plac'd a garriſon of Babylonians in it, in order to keep Memphis in awe which is ſituated oppoſite to it, and runs from the weſt to the north. According to Strabo, a long aqueduct convey'd the water of the Nile to it, by means of ſeveral pumps and wheels which were turn'd by fifty ſlaves, but at preſent it is ſupplied by an aqueduct, which is built of ſtones cut in form of diamonds, and ſupported by three hundred and twenty arches.

Beſides

Beſides this aqueduct there is in the caſtle a well, commonly call'd Joſeph's well, of which we have already ſpoken.

Ochus, king of Perſia, order'd a famous temple to be built in Cairo, which he conſecrated to the god of fire, and in which ſo great a light was kept, that it was call'd the caſtle of candles.

The famous city of Alexandria, built by Alexander, the reſidence of the Ptolomys, the capital of Egypt, the rival of Athens and Rome in the ſciences and liberal arts, incredibly populous, opulent, magnificent in its buildings, where nothing was to be ſeen but public edifices and ſquares, ſurrounded with marble pillars, is long ſince buried in its own ruins, and owes its preſent ſubſiſtence to commerce, ſince it has two excellent ports in which the ſhipping are glad to enter; the old port is deſtin'd for the ſhips of the grand ſignior, and the new is open to thoſe of Europe.

Ancient Alexandria is however found in its own ruins, ſince in the new and old ports we diſcover the two famous ports mentioned by Strabo.

We ſee that the palace and library of the Ptolomys, as well as their ſepulchres and that of Alexander, were in the plain which terminates at the port of Roſette; for near theſe palaces they had to the ſouth of Lochias, a ſmall port which was only us'd by themſelves, and whoſe entry was guarded by moles of ſtone which ſtill appear in the ſea; and this port extended to the iſland of Antirhodus, call'd the Pharillon, in which there was a palace and a theatre.

To the ſouth eaſt of this port was the emporium, mention'd by Strabo, and a little further, the ſmall cape which the ſame author calls Poſſidium, on account of a temple dedicated to Neptune, and which

Mark

Mark Anthony lengthened by a mole, and built a palace on it, which he call'd Timonium; ſo that tho' it is now buried under water, yet when the ſea is calm we diſcover ſuch a multitude of its wrecks as convince us at once of its great magnificence and ſurpriſing extent.

At Alexandria we ſee the temple of Serapis, ſo much extoll'd by the ancients, in which there is an iron ſtatue of the ſun, which was agitated and attracted, according to Ruffinus, by a load-ſtone plac'd in the roof.

In the ſame quarter was the amphitheatre, the ſtadium, the place deſtin'd for the games and combats repreſented every five years, the panium, which is the ſhooting mark of Nathaur, the college with its long portico's, the tribunal of juſtice, the ſacred wood, and laſtly, a ſpacious place near the porte of Canopé.

On coming out of this port we found the ground for horſe races, which was thirty ſtadiums in length, and reach'd to Nicopolis, the ſuburbs of Alexandria, now Caſſerquiaſera, which extended to the ſea, and muſt have been very conſiderable, ſince we there find the ruins of a caſtle, which is an oblong ſquare flank'd with twenty towers, deſtroy'd indeed, but ſtill diſtinguiſhable. The port might alſo have contributed to its grandeur, ſince Veſpaſian embark'd in it when he undertook the conqueſt of Jeruſalem.

'Tis here, where Alexandria, including its ſuburbs, properly ended; and conſequently this city, according to the computation of Diodorus, was ſeventy ſtadiums in length, which are more than two leagues and an half, ſince he aſſures us that there was a ſtreet in it adorn'd with palaces and temples, a hundred feet broad, and forty ſtadiums from the port, which was probably that of the old harbour, to the port of Canopé;

nopé; for in the ſpace between theſe two we almoſt every where find pieces of broken pillars.

We have already ſpoke of the famous pillar of Pompey, and of the two obeliſks of Cleopatra, of which there are ſtill very beautiful remains at Alexandria.

What has not all antiquity ſaid of Thebes, otherwiſe call'd the great Dioſpolis? There is hardly an author who has not mention'd it as a city whoſe grandeur and beauty were beyond expreſſion, and Diodorus ſays that it was four hundred ſtadiums in circumference, which make very near ſix leagues; and Strabo affirms, that it was eighty ſtadiums in length. Be this as it will, 'tis certain that it was of a prodigious extent, ſince it was call'd the city with a hundred ports, and was not only the capital of Egypt, but under Seſoſtris, that of the whole eaſt. Its ſituation was the more commodious and advantageous for ſupporting the numbers of inhabitants it contain'd, becauſe the ſoil adjacent was incomparably fertile, and becauſe the Nile run through the city.

This auguſt city had the ſame fate with Alexandria and Memphis, ſince it is now no longer known but by its ruins; and the moſt beautiful monuments of antiquity it contains, are the ſplendid remains of the ſepulchres and palaces of the Theban kings, of which we have already given a deſcription.

CHAP.

CHAP. XXXIV.

Ceremonies obſerved by the Chineſe in paying their compliments, in their viſits, in the letters which they write, and in their feaſts.

THERE is no nation more exact in the obſervance of ceremonies than the Chineſe, ſince they have books which contain the rules of civility, which in one of theſe books amount to more than three thouſand. Here every thing is preſcrib'd in detail, and common ſalutations, viſits, preſents, feaſts, and, in a word, every thing practis'd either in public or private, are rather laws than uſages introduc'd by cuſtom; and that theſe laws may not in time be neglected, there is at Peking a tribunal, whoſe principal buſineſs it is to preſerve the ceremonies of the empire.

This tribunal is ſo rigorous that they will not ſo much as exempt ſtrangers from th r juriſdiction; for which reaſon, before they introduce ſtrangers to the court, they inſtruct them privately for forty days, and exerciſe them in the ceremonies of the country almoſt as our comedians are before they act a part on the theatre.

On certain days the mandarins come in particular habits to ſalute the emperor, and even ſalute his throne when he does not appear in public, which is equivalent to paying their reſpects to his perſon. In waiting for the ſignal to enter into the court of tchao, the court before the hall of the throne, each of them ſits on a cuſhion in the court before the ſouth gate of the palace, which is pav'd with bricks and

and very elegant, but the cuſhions are different according to the ſeveral ranks of the mandarins.

They who have a right to a cuſhion, for all have not, uſe a ſilk one in ſummer, which is diſtinguiſh'd by its colours, and it is principally the middle of the cuſhion which determines the difference of the rank; but in winter they have cuſhions of ſkins, which are diſtinguiſh'd by their value. In this great multitude, where nothing but confuſion ſeems to reign, every thing is admirably regulated, and carried on with the greateſt order, ſince every one knows his place, and to whom to yield, ſo that there are no diſputes about precedence.

Their ceremonies are alſo regulated on all other occaſions, when any great events oblige the great men to pay their compliments to the emperor.

Tho' 'tis not ſurpriſing that there ſhould be ceremonies regulated for the court, yet it is aſtoniſhing that there ſhould be alſo rules fix'd for the behaviour of private perſons to each other; ſo that when they are to converſe either with their equals or ſuperiors, none of them are excus'd from the obſervance of theſe rules.

The ordinary ſalutation conſiſts in joining the hands before the breaſt, moving in an affected manner, bending the head gently, and reciprocally ſaying tſin-tſin, a word of compliment which ſignifies every thing a perſon wiſhes; but when they meet a perſon to whom they ought to pay a greater reſpect, they join their hands, raiſe them, and then put them to the ground, bowing the whole body very low.

When, after long abſence, two acquaintance meet, they ſit down on their knees and fall to the ground; then riſing up, they repeat the ſame ceremony twice or thrice, generally uſing the word Fo,

which ſignifies happineſs, in their mutual compliments.

When a perſon is juſt arriv'd from a journey, they firſt aſk him, na-fo, if all things have ſucceeded well during his journey. When a perſon aſks them how they do; they anſwer, cao-lao-ye-hung-fo, which means, thanks to your abundant felicity. When they ſee a man in good health, they ſay to him, yung-fo, which is, proſperity is painted on your happy countenance.

In villages, as well as in cities, they alſo obſerve all the ceremonies proper to the rank of each perſon. When, for inſtance, any one is at a great deal of pains to pleaſe them, they ſay, fet-ſin, you trouble yourſelf; and if any one has done them a conſiderable ſervice, they ſay, ſié-pout-ſin, my thanks are without end.

Among the vulgar, the firſt rank is always given to the oldeſt, and if there are ſtrangers in company, it is always given to him who comes from the remoteſt country, unleſs his ſituation renders the contrary expedient.

When the mandarins meet each other in the ſtreets, if they are of the ſame rank, they give equal ſalutations without coming out of their chairs, or even riſing out of their ſeats, but only depreſs their joined hands and again raiſe them to their heads, which they repeat ſeveral times till they are out of ſight of each other; but if one of them is of an inferior rank, he orders his chair to be ſtopt, or if he is on horſeback he lights, and makes a profound bow to the ſuperior mandarin.

Nothing is more ſingular than the reſpect which the children pay their parents, and ſcholars their maſters, ſince they ſpeak little, and always ſtand in their

their preſence. Beſides, it is cuſtomary among the children, on certain days, ſuch as their birth-day, the firſt day of the year, and on ſeveral other occaſions, to pay their reſpects to their parents and maſters by kneeling, and touching the earth ſeveral times with their foreheads.

When the Chineſe converſe with each other, unleſs they ſpeak familiarly and among friends, or to their inferiors, they never ſay I and you in the firſt and ſecond perſons; ſo that inſtead of ſaying, I am very ſenſible of the ſervice you have done me, they ſay, the ſervice which your honour, &c. &c. has done his moſt humble ſervant, is ſufficiently known to me. In like manner when a ſon ſpeaks to a father, he will call himſelf his little child, tho' he ſhould be the eldeſt of the family and have children of his own.

When a governor of a city retires to another province, after having exercis'd his office with the approbation of the public, the people pay him the greateſt honours; for as ſoon as he ſets out he finds the road for two or three leagues, beſet with tables here and there, on which they burn perfumes, and which are adorn'd with candles, flambeaux, victuals, and fruits, and juſt by theſe are other tables fill'd with tea and wine to be offer'd to him.

As ſoon as the mandarin appears, the people fall on their knees and bow their heads to the ground, ſome weeping, or rather ſeeming to do ſo, while others beg of him to deſcend in order to receive the laſt teſtimonies of their gratitude, on which occaſion they preſent him with the wine and diſhes prepar'd, and frequently ſtop him on his journey as he advances.

What is moſt ſurpriſing of all, is, that among this crowd, there are ſome who draw off his boots and

give him others; becauſe all the boots touch'd by the mandarin are rever'd by his friends, and ſacredly preſerv'd in their houſes, and the firſt pair drawn off his legs, are in teſtimony of gratitude plac'd in a kind of cage over the port of the city from which he is come.

When a governor or ſome perſon of diſtinction is to be waited on, the viſit muſt be paid before dinner, or if they ſhould breakfaſt, they muſt not drink any wine before, ſince it is look'd upon as a want of reſpect, to appear before him with a countenance which ſhews that the viſitor has been drinking; however, when a viſit is return'd the ſame day on which it has been paid, wine may be heartily drank after dinner; for in this caſe it is a ſign that you are fond of honouring the perſon who has viſited you.

Viſits are neceſſary points of politeneſs among the Chineſe, ſince there are certain days of the year and certain events when they are abſolutely indiſpenſable, eſpecially in ſcholars to their maſters, and mandarins to thoſe on whom they depend.

Theſe days are birth-days, the firſt of the new year, certain feaſts celebrated when a ſon is born, when a marriage is made, when a perſon is rais'd to a dignity, when any of a family happens to die, or when one undertakes a long journey, &c.

On all theſe occaſions people cannot be excus'd without urgent neceſſity from paying all theſe viſits, which are generally accompanied with ſuch preſents as often conſiſt of little value, but are uſeful to the perſon to whom they are offer'd, and conſequently contribute to keep up the ties of friendſhip and dependance.

As for common viſits, there are no fix'd times, and tho' they are made without ceremony among friends

friends and intimate acquaintance, yet cuſtom and the laws preſcribe a great many formalities with reſpect to others.

We muſt firſt give the porter of the perſon we intend to viſit a note ſignifying our deſign, and wrote on a piece of red paper adorn'd with gilded flowers and folded like a ſcreen, on one of whoſe folds the viſitor writes his name, and uſes terms of reſpect proportion'd to the rank of the perſon he viſits. Thus for inſtance, they ſay, the affectionate and ſincere friend of your lordſhip, or the perpetual diſciple of your doctrine, preſents himſelf in this quality to pay you his reſpects, and fall proſtrate on the ground before you. When a familiar friend, or one of the vulgar pays a viſit, it is ſufficient to give a billet of a ſingle leaf, which, if the maſter of the family is in mourning, ought always to be white paper.

The mandarin who is viſited, ſometimes takes the billet from the porter, and ſignifies, that the compliment is as great as if the viſitor had ſeen him in perſon. If he receives the billet, and if the viſitor is a perſon of diſtinction, his chair is brought thro' the firſt two courts of the tribunal to the entry of a hall, where the maſter of the houſe comes to receive him.

As ſoon as you enter the ſecond court, before the hall you perceive two domeſtics, who ſometimes hold the umbrella and the great fan of the mandarin inclin'd to each other; (but theſe ceremonies are only obſerv'd among people of the ſame rank) ſo that you can neither perceive the mandarin who advances, nor be perceiv'd by him.

When you have deſcended from your chair, your ſervant draws by the great fan which alſo conceal'd you, and then you are at a proper diſtance to pay your reſpects to the mandarin.

Then the ceremonies begin, and conſiſt of a vaſt number of bows, certain terms of reſpect, honourrable titles, genuflexions, and going from the right to the left; for the place of honour varies according to the provinces.

If a perſon is ſitting, the viſitor with a grave voice tells the motive of his viſit, and is anſwer'd with the ſame gravity, accompany'd with profound bows. Beſides, you muſt ſit ſtrait in your chair, without leaning on its back, keeping your eyes downward, without looking from ſide to ſide, and holding your hands on your knees, and your feet equally advanc'd.

After a ſhort converſation, a ſervant cloath'd with a proper habit, brings a board with as many cups of tea as there are perſons, and there is a particular ceremony us'd in taking the cup, another in carrying it to the mouth, and a third in returning it to the ſervant.

When the viſit is ended, you retire with other ceremonies; for the maſter of the houſe conducts you to your chair, and when you are in it, he advances a little, waiting till the chairmen have lifted the chair, and when you are ready to ſet out you bid him adieu, and he returns the compliment.

Letters wrote by private perſons are ſubject to a great number of formalities, which ſometimes perplex ſeveral of the literati. If they write to a perſon of diſtinction, they muſt uſe white paper, made up in ten or twelve folds, in form of a ſcreen. Pieces of paper of this kind are ſold wrapt up in ſmall bags and furniſh'd with ſlips of red paper, which are to accompany the letter, which is begun on the ſecond fold of the paper, and on the laſt the perſon who ſends it, writes his name.

Great care muſt be taken of the ſtyle, which ought to be different from that us'd in common converſation. The form of the characters is alſo to be regarded, ſince the ſmaller they are the more they are eſteem'd. There are alſo diſtances to be obſerv'd between the lines, and terms of honour to be us'd according to the rank and quality of the perſon we write to. The ſeal, when us'd, is applied to two places, on the name of the writer, and on the firſt characters of the letter, but they moſt generally put it on the covering.

When the mandarins ſend any deputies to the court about affairs of importance, they fix a feather to the packet, and on ſuch occaſions, the courier who carries it travels night and day with the utmoſt expedition.

Affectation and conſtraint principally take place in the Chineſe feaſts, of which they have two kinds; ſome ordinary, which conſiſt of twelve or ſixteen diſhes, and others more ſolemn, in which they place twenty-four on each table.

A feaſt muſt be preceded by three invitations given by as many letters to the gueſts. The firſt invitation is given the night before, or at moſt two nights before, which is rare. The ſecond is given on the morning of the feaſt day, to put the gueſts in mind of their promiſe, and the third when the repaſt is ready.

The hall where the feaſt is held is generally adorn'd with vaſes, flowers, paintings, china, and other ſimilar ornaments, and there are as many tables as gueſts, unleſs the great number of perſons renders it neceſſary to place two, and ſometimes, tho' rarely, three at each table.

Theſe tables are all on the ſame line along the two ſides of the hall, and correſpond to each other,

ſo that the gueſts are ſeated in arm-chairs oppoſite to each other. The fore-part of each table is adorn'd with pieces of ſilk, work'd like thoſe on the European altars; and tho' they neither uſe table cloths nor napkins, yet the Chineſe varniſh renders their tables admirably beautiful.

Each table is often cover'd with ſeveral diſhes full of victuals, cut and pil'd up in pyramids, adorn'd with flowers and large citrons; but theſe victuals are not touch'd, ſince they only ſerve for ornament, juſt as the images of ſugar do in the Italian feaſts.

When the perſon who gives the invitation introduces the gueſts into the hall where the feaſt is to be kept, he ſalutes them one after another, calls for a ſmall glaſs of wine, which he holds in both hands, and bowing to all the company, turns his face to the great court of the houſe, lifts up his eyes and hands to heaven, and pours out the wine in teſtimony of his gratitude to providence, the beſtower of all his bleſſings.

He then orders ſome wine to be pour'd into a china or ſilver cup, and bowing to the moſt conſiderable perſon of the company, offers to place it on the table, but this gueſt returning the compliment, tells him not to be at ſo much pains, calls for a glaſs of wine and carries it to the maſter of the feaſt, who with extraordinary terms of reſpect tells him, that he is ſorry his gueſt ſhould take ſo much trouble.

Then the principal ſervant bringsthe two pieces of ivory adorn'd with gold or ſilver, which the Chineſe uſe inſtead of forks, and he places them on the table in parallel lines, before the arm-chairs, if they were not laid ſo before, which often happens.

After this ceremony he conducts the firſt gueſt to his arm-chair, which is cover'd with a rich tapeſtry of flower'd ſilk, pays him again a profound

found reverence, and invites him to ſit down, but the other does not accept of it without many formalities and excuſes for taking ſuch an honourable place. He begins to pay the ſame reſpects to the reſt, but they do not ſuffer him to take the trouble.

After all theſe ceremonies they ſit down at table, upon which occaſion four or five of the principal comedians enter the hall in a magnificent ſuperb dreſs; they all together make a low reverence, and touch the ground four times with their foreheads in the middle of the two rows of tables, with their face turn'd to a long table prepar'd like a beaufet, and adorn'd with lights and little caſkets fill'd with perfumes; they then get up, and one of them addreſſing himſelf to the chief gueſt, preſents to him a book, in which are written in golden characters, the names of fifty or ſixty comedies, which they know by heart, and are ready to act on the ſpot; and deſire him to chuſe which he likes. The chief gueſt excuſes himſelf, and ſends it to the ſecond, he to the third, &c. but all excuſe themſelves, and ſend him back the book. He at laſt ſubmits, opens the book, runs it over in an inſtant with his eye, and chooſes the comedy which he believes will be moſt acceptable to the company.

The repreſentation begins by the ſound of thoſe inſtruments which are proper to this nation. Theſe are inſtruments of braſs and ſteel, whoſe ſound is ſharp and piercing; drums of buffaloes ſkins, fifes, and trumpets.

There are no decorations uſed in theſe comedies, which are repreſented at the feaſt, ſince they content themſelves with covering the floor with tapeſtry; and it is from ſome chambers near to the balcony, that the actors come to play their parts in preſence of the gueſts, and a great number of neighbours whom

whom curioſity draws thither. The ladies who have a mind to ſee it, are out of the hall, and plac'd oppoſite to the comedians, where, through a lattice made of bamboo interwoven with threads of ſilk, they ſee and hear what paſſes without being ſeen.

They always begin the feaſt by drinking pure wine, and the maſter, on one knee exhorts aloud all his gueſts to drink freely. You are invited, gentlemen, ſays he, to take your glaſs. At this, each takes his cup in both his hands, and lifts it to his forehead, then letting it ſink below the table, and putting it all together to their mouths, they drink ſlowly by ſipping three or four times; but the maſter begs that they would drink the whole. This he does the firſt, and then ſhewing the bottom of his cup, convinces them that he has emptied it, and deſires each of them to do the ſame.

Wine is thus ſerved about two or three times; and then they put in the middle of the table a great china diſh of meat, wherein all is ſerved up in ragouts, which is the reaſon that they need no knife. The maſter invites them to eat, as he had before to drink; whereupon each dextrouſly takes a bit of the meat out of the veſſel. They ſerve up twenty or twenty-four of theſe diſhes with the ſame ceremonies; but they are never forced to drink more than they pleaſe, and at table their glaſſes are very ſmall.

When they have done eating of the firſt diſh, they do not take it from the table, no more than the reſt which are ſerved up to the end of the feaſt. Between every ſix or eight diſhes, they bring in meat or fiſh broth in a china veſſel, and in a plate, a kind of little loaves or cakes, which they take up with the little ſticks, dip them in the broth, and eat them without any

any ceremony. Hitherto they have eaten nothing but meat, but after this they bring in tea.

When the gueſts have quitted their ſticks, and have done eating, they bring about liquor and preſent another diſh. The maſter invites them again to eat and drink, which is done on the appearance of each diſh. In bringing in the diſhes in courſe, the domeſtics manage in ſuch a manner, that the twenty or twenty-four diſhes are ranked on the table at the time when the comedy is to end. They bring in wine, preſent rice and tea, and then riſing from table, go to the end of the hall to pay their compliments to the maſter, who conducts them into the garden, or into a hall to entertain them, and relax their minds, before the fruit is brought in. During this time the comedians take their repaſt, and the domeſtics are employed to bring into the hall where they are, baſons of water to waſh their hands and face if they think proper; others are employed in clearing the table and preparing the deſert, which conſiſts of a like number of diſhes of ſweet-meats, fruit, and hams, &c. ſalted ducks dried in the ſun of an exquiſite taſte, and other delicacies.

When all is ready, a domeſtic approaches his maſter, falls with one knee on the ground, and whiſpers to him. The maſter taking the opportunity when the feaſt ceaſes a little, riſes up, and invites with politeneſs the gueſts to return into the hall. They then go to the lower end of the hall, where they again uſe ſome ceremonies about places, and in fine each takes the place where he was before. They change the cups, and bring in larger, upon which occaſion they preſs, or almoſt force the gueſts to drink bumpers. They continue the comedy; or ſometimes, that all may be more diverted, they have the farce-book brought

brought in, and each chuſes his favourite farce: and it muſt be confeſſed that ſome of them are very ingenious.

There are upon this occaſion five great ſhew-diſhes on the ſides of the table, during which time, the ſervants of thoſe who are invited are treated in adjoining chambers, where they are entertained well, but without ceremony.

At the beginning of the ſecond ſervice, every one of the gueſts orders to be brought in by one of his ſervants, a kind of girdle, to which is annexed ſeveral little parcels of red paper, which contain a little money for the cook, for the ſervants, for the comedians, and thoſe who ſerved them. They give more, or leſs, according to the quality of him who treated, who after ſome ceremony allows it, and makes a ſign to one of his domeſtics to take it.

Theſe feaſts laſt four or five hours, are always in the night, or towards it, and ſeldom end till midnight. They depart with the ſame ceremonies obſerved in their viſits, and the day following each gueſt ſends a ſervant with a billet to thank him who has treated them ſo well.

To make their broths, or ſoup, which are exquiſite, they uſe hogs lard, which is exceedingly fine in China, or the juices of ſeveral meats, ſuch as pork, pullets, ducks, &c. and even in the preparation of ſuch victuals, as are ſerved up in ſmall pieces in china diſhes, they always boil them for the laſt time in this juice.

In every ſeaſon there grow here ſeveral kinds of herbs and pulſes, which are unknown in Europe; and of the ſeeds of theſe herbs they make an oil, which is of great uſe in ſauces. The French cooks, who have moſt ſtudied what can quicken the appetite, would be ſurpriz'd to find that the cooks in China

have carried their ſtudy in point of ragouts ſtill farther than they have done, and with leſs expence. They would think it impoſſible, that with beans, and themeal of rice and corn, the Chineſe prepare an infinity of meats quite different in ſight and taſte from one another; and they diverſify their ragouts by mixing with them ſpices and aromatic herbs.

CHAP. XXXV.

The expedition of Thamas Kouli-kan into the empire of the great mogul.

AS ſoon as Thamas Kouli-kan was on the Perſian throne, he began his government by reforming the exceſſive luxury of the court, and eſtabliſh'd ſome new laws which were very beneficial to the ſoldiery and populace. It does not appear that he had any great zeal for mahometiſm, tho' he made profeſſion of the ſect of Hali, as well as the other Perſians. He had a particular eſteem for the Europeans, and among the reſt he diſtinguiſh'd the French, upon account of their valour and politeneſs. He had permitted the chriſtian religion to be preach'd publicly in all his ſtates, and every one was at liberty to embrace it without danger of being moleſted.

After his exaltation to the throne, his ſole employment was war, and tho' ſeveral times defeated by the Turks, he had at laſt his revenge, and ended the war by a glorious peace. Then he turn'd his arms againſt the mogul, and invaded his provinces with an impetuoſity reſembling that of a torrent overflowing its banks. Nothing could ſtop him; neither citadels, nor armies, nor towns, nor deſarts;

deſarts; for his conqueſts were as rapid as thoſe of Alexander. Having been on all occaſions victorious, he arriv'd on the 17th of the moon of February, in the year 1739, within two days march of Deli, the capital of the empire. The army of the emperor Mahamad Schah, which was the moſt ſplendid and numerous ever heard of, waited his approach with reſolution. This army was compoſed of 400,000 horſe, 400,000 muſqueteers, 300,000 ſoldiers arm'd with lances, arrows, &c. of 10,000 pieces of cannon, 30,000 camels, and 2000 elephants equipp'd for battle. This formidable army had taken a very advantageous poſt, and had the leiſure of drawing an intrenchment of ſix leagues extent on the weakeſt ſide.

Thamas Kouli-kan, who was call'd Nadir Schah ſince his coming to the throne, had only 60,000 in his army, horſe and foot included. He did not judge it proper to attack an enemy who had ſuch a ſuperiority of force, but contented himſelf with ſeizing on certain poſts at a diſtance, whereby he cut off the communication of proviſions and forage between the city and the country. Detachments of four or five thouſand men began to leave the camp in queſt of proviſions. They fell on theſe troops and cut them in pieces, for which three or four hundred Perſian horſe were ſufficient. Tho' the mogul cavalry excels by far the beſt troops of Aſia, yet the high reputation of Nadir Schah's horſe ſpread a kind of terror and aſtoniſhment among the mogul's troops; for their very figure and dreſs made the Moguls tremble.

The Perſian horſes are large, and the horſemen commonly well made; they wear great muſtaches, and have inſtead of a turbant a ſquare bonnet a foot and a half high, cover'd with a goat's or tyger's ſkin

ſkin that has the hair on it. To this turbant is fix'd a plate of bended iron, a foot long, with which they ward off the blows of ſabres by certain motions of the head, which they make with great agility. Their dreſs, which is green, red, or yellow, is wide and ſhort, with large ſleeves. They have under this a kind of ſhift open on the breaſt, and uſe drawers and leather boots. As for their arms, they conſiſt of a firelock, a hatchet, a ſabre, and a buckler. Theſe horſemen, with their accoutrements which they knew to be formidable to their enemies, march'd boldly to them, as being ſure of the victory. They attack'd them wherever they met them, and ſometimes purſu'd till they came under the battery of their cannon. In ſeveral of thoſe ſallies, during fifteen days, Mahamad Schah loſt above 50,000 men.

In the mean time a famine began in his numerous camp, ſo that they eat the camels and horſes, and a ſmall meaſure of rice was ſold for ten roupies, and ſoon after they found no more rice, corn, nor any other grain. Hunger, ſickneſs, and infection deſtroy'd in the camp more than 60,000 men. Diſorder and famine increaſing daily, 300,000 left the camp in deſpair, but few of them eſcap'd the Perſian troops. Two days after, Thamas Kouli-kan ſent orders to Mirzamamoulouk generaliſſimo of of the mogul army, that he ſhould come over to him, and that he would treat with him about an accommodation.

This general had been formerly one of the prime miniſters of ſtate, and his chief employment was, the inſtruction of the emperor in regard of peace and war. He could have wiſh'd that Mahamad Schah had been more attentive to his leſſons and leſs addicted

dicted to his pleaſures, and he explain'd himſelf on this ſubject openly.

This liberty greatly diſpleaſed a ſet of young debauch'd courtiers, the eunuchs, and ſome favourite ladies, who exaſperated this prince againſt the cenſor of his diſorders, and they reſolv'd to arreſt him under ſome pretence or other, but Mirzamamoulouk prevented their deſign. He had the honour of being the admiral omrah, and had the command of a body of 40,000 men. He hinted to his principal officers, that ſuch an effeminate emperor deſerved not to command ſuch brave men as they were, and that for the public good, and the glory of Mahamad Schah, there was a neceſſity of a noble exploit, which he deſign'd, to withdraw him from the profound lethargy in which his pleaſures had plung'd him. This exploit was, to put himſelf at the head of his army, and retire to Dekan, where he was governor. Mahamad Schah in vain order'd his men to follow him, and attack him in his retreat. Mirzamamoulouk, after his retreat to Dekan with his army, always behav'd himſelf as a faithful and obedient ſubject; he never fail'd of ſending to the emperor his ordinary tribute; he even added to the empire new provinces, which he took from the Sevagi, and other heathen rajas.

Such a ſubmiſſive and unexpected conduct made the court no longer look on him as a rebel. The emperor by degrees was reconcil'd to him, increas'd his honorary titles, and ſubjected to his government all the nababs and ſoubas which are in the peninſula between Surat and cape Comorine. But perhaps he acted out of policy in all this, and only gave him what he fear'd he might have taken by force.

Mirzamamoulouk would never return to court, tho' often invited to it both by the emperor, his friends

friends and relations; yet at length he ſuffer'd himſelf to be prevail'd on, in the calamitous circumſtances which he ſaw the ſtate reduc'd to. On this account therefore he march'd with his army to join the emperor's at Deli. This prince receiv'd him moſt graciouſly, and all the perſons of any merit at court receiv'd him with joy; for his great experience and try'd courage in war reanimated all their hopes. Such was the generaliſſimo of the armies of the great mogul, with whom Nadir Schah deſir'd a parly and treaty of peace.

Mirzamamoulouk, or rather Azeſia, for that was the name he was beſt known by, who knew the genius of his troops, fearing that in his abſence a panic might ſeize on them, and they might betake themſelves to flight, accepted not the propoſals of the Perſian monarch; on the contrary, he exhorted his general officers to ſally generouſly from their intrenchments and follow him, that they might fight the enemy, whom, as he ſaid, he deſign'd to bruiſe to powder under his horſes feet. His generals having univerſally promis'd to follow him, he went to acquaint the emperor with the reſolution he had form'd of giving battle to the enemy. The emperor conſented, and during the night all the neceſſary preparations were made for the onſet at break of day; but the emperor, who paſs'd it in his ſeraglio, where he liſten'd to the counſels of his eunuchs, as cowardly as himſelf, gave counter orders, and forbad Azeſia to give battle.

This counter order drove Azeſia to deſpair, becauſe he ſaw his army miſerably periſhing, and therefore reſolv'd to ſee Kouli-kan in company only of ten officers. The Perſian king, who was ſeated, roſe at his approach; ſee, ſaid he, how much I eſteem

you, ſince I riſe in this manner to honour you. I love you no leſs; ſit you down. Azeſia, after three cuſtomary obeiſances, ſat him down, and then Kouli-kan laid his grievances before him, and told him the reaſons he had to complain of the mogul.

The firſt was, that Mahamad Schah unjuſtly witheld the throne of Tamerlane, founder of the Mogul empire, which he had formerly brought from Perſia, and which coſt nine carols and nine hundred thouſand roupies. A carol is worth a hundred Laks, and a Lak is worth a hundred thouſand roupies, a roupie of gold is worth thirteen roupies of ſilver, and a roupie of ſilver is worth thirty-eight French ſols. The ſecond was, that the Perſians having lent and paid a thouſand men to aſſiſt the grandfather of the ſchah, uncle of Gehanguir, in aſcending the throne, the Mogul empire had never indemnified the Perſian for the expence it had been at in their favour.

The third, that the emperor had not aſſiſted Perſia as he had promis'd, during the laſt wars which Perſia had carried on againſt the Turks, wherein, for want of ſuch ſuccour, Perſia had ſuſtain'd great loſs.

The fourth, that the emperor, contrary to the law of nations, had detain'd his ambaſſadors, without ſo much as vouchſafing to anſwer the letters he had written.

The fifth, that Mahamad Schah had given him the trouble to come ſo far to do himſelf juſtice.

Azeſia anſwer'd the king of Perſia, that his complaints ſeem'd to him very well grounded; that he would write about them to the emperor, that he might repair his faults as quickly and expeditiouſly as poſſible. Laſtly, he deſir'd his majeſty, that he would not impute to him any of the cauſes of diſcontent

content which he complain'd of, becauſe he had been ſeveral years abſent from court, and had no ſhare in the management of affairs; but that as for the laſt article, which regarded the trouble he had given himſelf of coming into the country, he ought the more readily to be diſpoſed to pardon it, becauſe both he and his country had ardently wiſh'd for him, that they might have the honour all together of kiſſing his feet.

Kouli-kan began to laugh, and looking fixedly upon Azeſia, ſaid to him, "Your anſwers are both "juſt and ingenious, they pleaſe me; but hear me "ſpeak to you ſeriouſly. I order you to go tell "your maſter, that I expect he ſhould meet me to-"morrow; I will advance half way, and we will "converſe together betwixt our two armies. I will "grant him peace, but if he has no ſenſe of my "generoſity, I will order his head to be ſtruck off."

Azeſia went to acquaint his maſter with this fierce reply; and not being able to inſpire him with that noble courage with which he himſelf glow'd, he engag'd him to accept of the propos'd interview. The Perſian and the mogul the following day met in preſence of both their armies, calling one another brothers, after the Aſiatic faſhion. They embrac'd with all the ſigns of a real friendſhip. The emperor, who was intimidated with the threat which had been made him, offer'd his crown to the Perſian monarch. "I accept your crown, ſays he, "it is mine, but I reſtore it to you. All that I "require of you is, that you reſtore to Perſia all "that is due to it."

Theſe words being ſpoken, they talk'd of nothing but what was moſt agreeable. The converſation laſted ſix hours, and Thamas Kouli-kan invited the emperor to a feſtival the next day. The two kings

appear'd at it, accompanied with the principal officers of their courts, and cloath'd in dreſſes which dazzled the eyes of the ſpectators with their luſtre and beauty. At the end of the feaſt they play'd off ſeveral fireworks; a band of muſic for ſome time entertain'd the aſſembly; after them came the dancers, who always attend the court, and who ſhew'd great dexterity, ſkill, and agility.

The emperor return'd to his camp greatly ſatisfied. He regal'd the Perſian king, but in a much more ſumptuous manner; all the diſhes being ſerv'd up in gold. He ended the feaſt by a preſent which he made to the Perſian king of ſix Tartarean horſes of an excellent ſhape, and two elephants, one of which was loaded with precious ſtones, and the other with roupies. Some days after this double feaſt, Kouli-kan ſent to the emperor a memorial, in which he demanded forty carols of roupies, either on account of the expence he had been at in his wars with the Turks, thoſe he had lately carried on, or thoſe he ſhould be oblig'd to be engag'd in before his return. Mahamad Schah only ſent him twenty chariots loaded with golden roupies, and a hundred camels loaded with roupies of ſilver; ordering his plenipotentiary Azeſia to intercede for him with Thamas, that he would pleaſe to diminiſh the ſum demanded.

Azeſia acquitted himſelf of his commiſſion with ſucceſs. Thamas Kouli-kan receiv'd what had been ſent him, and he contented himſelf with twelve carols of roupies, which were to be paid him in four years, and five carols of roupies, which they deliver'd to him on the ſpot, with the famous throne of Tamerlane. This agreement being made, Azeſia went to preſent it to the emperor that he might ſign it. The emperor refus'd to do it, alledging

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it was impoſſible for him to furniſh ſuch a great ſum; that he would rather renounce the empire than conſent to it; and that if he ſhould urge him farther, he would go and confine himſelf in the province of Bengale to live the remainder of his days as a dervis.

Azeſia remonſtrated to the emperor, that he could not ſufficiently acknowledge the generoſity with which Thamas Kouli-kan had reſtor'd to him his diadem; that he ſhould not trouble himſelf for the ſum which was aſked of him; that he knew where to take it; that he might impoſe a contribution on the heathens, as was cuſtomary in the preſſing occaſions of the empire; and inſtead of twelve carols he might exact twenty-four, the half of which might be depoſited in the imperial treaſury.

The emperor deliberated with his vizirs, and their opinion was, that he ſhould not give the twelve carols. Then Azeſia raiſing his voice, "Emperor, "ſaid he, with an auſtere voice, give him battle "with your vizirs." Many among them were of the ſame ſentiment; but others pretended, that the troops being weaken'd by hunger, were not capable of ſuch an action. The deliberation after this turned into uſeleſs diſputes and conteſts, without any reſolution. In the interim, the time preſcrib'd to Azeſia was on the point of elapſing; he therefore abruptly left the court, and coming into the Perſian's preſence, ſaid, "Prince, I truſt my life in your hands. I had "engag'd my honour that my maſter would ratify "the conditions of peace which you had propos'd; "he has refus'd to ſign them; diſpoſe of my "life as you pleaſe."

Thamas Kouli-kan being highly provoked, arreſted Azeſia, and forbad them to give him any

meat or drink the remainder of the day. He immediately upon this diſpatch'd a meſſenger to the mogul to tell him, that ſince he had no more ſincerity than an infidel, he deſigned to treat him as one; and had taken the reſolution to hew him in pieces, with his wives, his children, and all his race, and reduce his capital to aſhes. He gave inſtantly his orders for the battle, and ordered, that after they had ſlain all before them, they ſhould fall upon Deli, that they ſhould ſet it on fire, and put all to the ſword, and that he abandoned this rich city to a general plunder.

Azeſia was informed in his priſon of the terrible reſolutions of vengeance which were taken againſt the next day. He ſecretly informed the mogul, that he might take the generous reſolution of a deciſive battle; but this cowardly prince only prepared poiſon for himſelf, his wife and children. In the mean time he ſent word back, that he too well knew the fault he had committed, not to follow his wiſe counſel, begging of him ſtill, that if he ſaw any means of ſaving his emperor and country, that he would do ſo.

Azeſia ſent to beg of the Perſian monarch, that he would grant him a moment's converſation for the laſt time. This favour being granted him, he was conducted before the prince, and all in tears he begged of him only to ſuſpend a day, the dreadful conſequences of his juſt anger.

"My clemency, replied Kouli-kan, grants what "you deſire; but on condition that your maſter "comes, and puts himſelf immediately into my "power, either to put him to death, or let him "live, as I ſhall judge proper."

A courier being diſpatched by Azeſia, the mogul emperor no ſooner had read the contents of this anſwer,

ſwer, but he put himſelf in readineſs to give up his liberty at the diſcretion of the king of Perſia. As ſoon as he approached the Nadir's tent, he was ſo aſtoniſhed with the fierce and threatening countenance with which Kouli-kan received him, that he trembled in all his body, and was not able to ſpeak the leaſt word in his juſtification. Thamas Kouli-kan, without ſpeaking a word, ordered by a motion of his hand, that he ſhould be removed from his preſence, and that he ſhould be conducted to a place, where he ſhould be ſtrictly guarded; which was immediately executed. He then made himſelf maſter of all the artillery of the enemy, and ordered ſeveral of the vizirs heads to be ſtruck off, as well as other officers of the army whom he had priſoners. He diſtributed no more proviſions in the mogul's camp, than what were daily neceſſary, that he might drain them of all their remaining money. All was ſold at a price ſet by the Perſian king, that is, very dear, and a prodigious quantity of men and horſes periſhed.

Sudat-kan, a Perſian by birth, lieutenant-general in the mogul's armies, had taked refuge in the beginning of the war with the Perſian monarch, for ſome ſubject of diſcontent, which the emperor his maſter had given him. This rebel often inſinuated to Kouli-kan that he ought to put out the eyes of his priſoner, and ſhut him up within four walls; or what would be ſtill better, ſtrike off his head, aſcend his throne, and unite the empire of the mogul to that of Perſia.

Kouli-kan ſeemed not to underſtand what this revengeful courtier meant; he had formed another ſyſtem which he followed. He left his enemies blockaded in their camp by a part of his troops, ſuffering them to furniſh them barely with neceſſa-

ries; afterwards with the choice of his army he advanced toward Deli, where his triumphant army entered the ſeventh of the moon of March. Mahamad Schah, ſtripped of all his regal ornaments, was amongſt the retinue of Kouli-kan, and after this he was encloſed in a tower under a ſtrong guard. The Perſian king lodged in the imperial palace, aſcended the mogul's throne, ordered himſelf to be proclaimed emperor, with the acclamations of his army and the populace, who gladly changed their maſter. He ſtampt money in his name, and commanded as ſovereign all the time he ſtaid. The weight of theſe new roupies were twenty grains heavier than the mogul's: this was the inſcription; "He is born to be the king of the world: who is "the king of kings? Nadir Schah."

The day after his entrance into Deli, Nadir Schah divided his army into two corps. The one continued in the palace and citadel; the other kept the open campaign, and guarded the gates of the city, ſo that none could come in or go out without his order. Victuals and proviſions were only plentiful amongſt his troops. They ſold proviſion to the inhabitants, as they did to the mogul's ſoldiers, viz. at an exceſſive price; and there was no manner of injuſtice, which the Perſian troops did not commit with impunity.

Nadir Schah being informed of his ſoldiers licentiouſneſs, endeavoured to remedy it, by the order he publiſhed that neither horſe or foot-man ſhould keep by him above 100 ſilver roupies, under pain of having his belly opened, which was executed without mercy; while he appropriated to himſelf all the riches of the palace. All the utenſils almoſt deſign'd for the emperor's uſe were of gold, ſilver, or vermillion; veſ-

ſels,

ſels, tables, beds, canopies, umbrelloes, luſtres, boxes, pipes, &c.

The great hall, called the royal hall, was covered over from top to bottom with plates of gold and ſilver curiouſly engraved; the top was ſparkling with diamonds, which they had fixed in it, and in this hall was the imperial throne. It had twelve pillars of maſſy gold, which incloſed the three ſides. Theſe pillars were ornamented with pearls and precious ſtones. The cover of the throne was worthy of attention, and repreſented the figure of a peacock; ſince the mogul emperors became mahometans, they choſe this bird for their coat of arms; this peacock, by the ſpreading of his tail and wings, covered the throne with his ſhade. The art by which they had diſpoſed theſe diamonds, rubies, emeralds, and all the other precious ſtones, repreſented according to nature the colours of this bird; and it may truly be ſaid, that this bird was the wonder of the world. It is true, that for ſeveral ages, all the emperors who had preceded Mahamad, had emulouſly embelliſhed and enriched both the covering and throne. The precious ſtones taken from it amounted to an hundred and fifty carols of roupies, adding to them all the jewels which the empreſs, the princeſſes, and all the ladies of the ſeraglio were deſired to give up to the Perſian monarch. This deſire was a deſpotic order, which they durſt not diſobey. The pearls alone were eſtimated at twenty carols of roupies, and there was found in their apartments ten carols of ſtamp'd gold or ſilver.

Thamas Kouli-kan ſaw with pleaſure his treaſures thus increaſed, when a terrible accident diſturbed his joy. He had made priſoners of war all the mogul's officers; four of whom were guarded in an inn by twenty Perſian ſoldiers. Theſe four officers drank

drank freely, and tho' their law forbids them wine, yet they got drunk. Being aſſiſted by their domeſtics, whom they permitted them in too great a a number, they forced their way, and killed the guards. Immediately they ruſhed into the ſtreets, crying out, Victory, Mahamad Schah has ſlain Nadir Schah with a poinard. At this report ſpread over the city, the populace ran to arms, and fell upon the Perſian troops. Five or ſix thouſand Perſians were ſlain in this commotion in four hours. This inſurrection had continued longer, if Thamas Kouli-kan had not made a continual fire from eight o' clock at night till twelve, when the hoſtilities ceaſed.

The next day Kouli-kan, leſs provoked at the report of his death, than at the loſs of his ſoldiers, made a general aſſembly be called together, by ſound of trumpet. All his troops put themſelves under arms, and appeared in order of battle. Kouli-kan paſſed all the diviſions of the town with his ſcymitar in hand, and aſſigned to his men the different quarters they were to plunder: "Go, my "comrades, ſaid he, pillage, kill, ſack all; let us "treat theſe cowardly, treacherous Moguls as they "deſerve."

Every commander departed with his men to his aſſigned place. Thamas went himſelf with his into the plain of Nichok, which is the fineſt and richeſt quarter of the city. He entered the moſque, which is on an eminence, from whence he could ſee on all ſides, and ſitting down, gave orders that they ſhould ſet fire to the four corners of the quarter, and that they ſhould without diſtinction kill perſons of all qualities, ages and ſexes. His orders were punctually executed; and at the ſame time, in all quarters they pillaged, they raviſhed, they maſſacred without pity

pity all they found, and thoſe who by flight eſcaped the flames, periſhed by the ſword.

Azeſia, by a ſpecial favour, had not been comprehended in the priſoners of war. He came from his palace, and after many dangers which he ran, he came to the plain of Nichok. There without a turbant, and with torn veſtments, he flung himſelf at the feet of the Perſian king. This prince raiſed him up, and preſented him in a golden veſſel ſome ſweetmeats which he was eating.

" Ah, my prince, cried he, how can I reliſh " the honour you do me, while I ſee the blood of " my fellow citizens ſtream in full rivers by the " hand of your ſoldiers. Put me rather to death " with them. Millions of wretches whom your " orders deſtroy, are no more guilty than I. Do " you not fear, leſt God ſhould break this arched " moſque over you, and cruſh you to pieces? Is " there any juſtice in your vengeance? Muſt a " whole innocent city, for a few that were guilty, " ſink in flames? Give me the charge of finding " the guilty; I will put them to death by the " cruelleſt torments. But above all, I beg of you, " ſtop the pillage and maſſacre."

Thamas Kouli-kan, who had conceived a high eſteem for Azeſia, was not offended at this free diſcourſe. He diſpatched officers to put a ſtop to the ſlaughter and pillage; which in ſpite of his orders continued diminiſhing till nine o' clock at night; and did not ceaſe till the grand provoſt of the army with the royal cymbal ran thro' all the quarters, killing or cauſing to be killed by his guards thoſe who uſed any hoſtilities. Three parts of Deli were overthrown and ruined. The fire continued eight days without any poſſibility of extinguiſhing it. The palaces of the lords and princes were the particular objects of the

rage and avarice of the ſoldiers, and it is thought a million of ſouls periſhed in the capital.

This deſolation was ſucceeded by another calamity; they forc'd thoſe who had eſcap'd the fire and carnage to bring in all their gold and jewels to the citadel. Thoſe who were ſuſpected of concealment, were ſtretched on a kind of St. Andrew's croſs, and after they were thus bound, they beat them ſo cruelly that they either expired in torment, or deliver'd up all that they had remaining of gold and ſilver. Azeſia was employ'd in this examination of the emperor's officers, from the vizir to the common ſoldier, and likewiſe in the enquiry concerning diſpenſers or bankers in court, in town, and the army. Many of theſe poiſon'd themſelves in deſpair.

There were perpetually brought into the citadel, both night and day, immenſe treaſures, or elſe to the houſe of Azeſia. They were accumulated, and made as it were ſo many mountains. In one place was formed a mountain of golden roupies, in another one of ſilver; here a pyramid of veſſels of gold and ſilver, there a large heap of ſilk tapeſtry, of ſtuffs embroider'd with gold and ſilver, and other rare and precious pieces; and ſuch heaps were likewiſe ſeen in the courts of Azeſia's palace.

A hundred workmen, for fifteen days, were employ'd in melting down and reducing to ingots the gold and ſilver which was not ſtamp'd, that it might more eaſily be carried away. Two ingots pierc'd in the middle and bound together by a ſtrong cord made a camel's burden; they fill'd fifty boxes with gold roupies, and eight thouſand with roupies of ſilver; there was alſo an inconceivable number of other cheſts fill'd with diamonds, pearls, and other jewels. This is what I know will appear incredible

incredible to ſuch as never had a true idea of the mogul's riches. The annual tribute only of Bengale conſiſts in four hundred oxen loaded with gold and ſilver roupies; there are thirty-two provinces in the empire, ſome of which are as extenſive as France.

The governors of theſe provinces live ſo ſplendidly, that in ſeveral reſpects they ſurpaſs the magnificence of European kings. They never appear in public without great pomp and ſhew, either on account of the number of officers richly cloathed, which accompany them, or the number of their elephants, camels, cavalry and infantry which compoſe their equipage.

The grandeur and power of the mogul emperor is as it were center'd in Deli; ſeveral heathen tributary kings reſide there, and are the emperor's firſt miniſters, who have at their diſpoſal, and maintain at their coſt, twenty or thirty thouſand men. The princes of the blood cannot abſent themſelves from court; they receive their revenue from the fiefs which the emperor grants them, on condition that they maintain ſuch a number of troops. The vizirs and the omrahs have the ſame kind of revenue, and ought to make the ſame uſe of it, but they conſume the greateſt part in feaſts, in horſes, and domeſtics.

Deli is no doubt, without compariſon, more magnificent in equipages, more extended, and better peopled than the moſt flouriſhing cities of Europe. It is ſituated on the Gemma, in a vaſt and fertile campaign, and is become the capital ſince Chayahan left Agra.

The laſt mark of his ſeverity which Kouli-kan ſhewed, was to cauſe the four general officers to be publickly ſtrangled, who were authors of the ſedition, whom Azeſia had found out, and caus'd with

with a halter about their necks to be brought before the Perſian king; and tho' they were his own relations, he would aſk no mercy for them, judging them intirely unworthy of it.

Thamas Kouli-kan having no more to do at Indoſtan, thought of returning to his own ſtates, and declar'd to Mahamad Schah upon what conditions he would reſtore him to the throne.

1. That the kingdoms of Cachemire, Caboul, Moultan, and ſome other countries as far as the river Atak, ſhould hereafter belong to Perſia.

2. That Mahamad Schah ſhould, during life, pay annually to Perſia three carols of roupies.

3. That he ſhould only have the honour and title of emperor, but that Azeſia ſhould govern the empire.

4. That in caſe of war, the mogul emperor ſhould ſuccour the emperor of Perſia againſt his enemies, and that Perſia ſhould do the ſame for the mogul.

5. That Mahamad Schah ſhould but be allow'd a lak of roupies for his annual expence.

6. That he ſhould have no officers about his perſon but ſuch as Thamas approv'd of.

The mogul having acceded to the propoſitions, and thank'd Kouli-kan for his goodneſs, the crown was reſtor'd to him, and he reaſcended the throne. He begg'd of Thamas, that he would either approve of the ceſſion of the empire to his ſon, or that his ſon might have the government of the empire inſtead of Azeſia; but both were deny'd him.

Thamas, thus loaded with the ſpoils of the empire of the mogul, left Deli in the beginning of June with his army. They reckon the value of what he carried away with him to have amounted to a hundred carols of roupies of ſilver. We ought leſs to admire at theſe immenſe riches, as the revenues

and

and manufactures of Indoſtan draw thither every year a great part of the money of Aſia and Europe, from whence it returns no more when it is once there. The Marates, a nation accuſtom'd to pillage, had a great inclination to get this booty; they for ſome days watch'd the motion of the Perſian army, but never durſt attack it, for its march was perform'd in admirable order; beſides, it had been reinforc'd with ten thouſand horſe, ſent by the eldeſt ſon of Thamas Kouli-kan. This prince, as brave as his father, commanded an army of fifty thouſand men, which was always at fourſcore leagues diſtance.

He had likewiſe divided his troops into two corps, to have more conveniently ſufficient proviſions, to prevent the confuſion of too great a multitude, to keep in reſpect the conquer'd countries which he left behind him, and to ſecure a retreat in caſe of an attack or a defeat. The two armies, always at an equal diſtance from each other, returned into Perſia.

Kouli-kan, before he left Candahar, built in two places two good fortreſſes, to hinder the moguls from invading Perſia, and have a facility of returning into their teritories when the fancy took him. He was receiv'd at Iſpahan by the nobility and all the ſtates of the kingdom with the utmoſt demonſtrations of joy.

CHAP.

CHAP. XXXVI.

Of the authority, power, revenues, and uſual expences of the emperor of China; of the magnificence of his march when he comes out of his palace.

THERE is no ſtate more monarchical than that of China, where the authority of the ſovereign is unbounded, and the reſpect paid him amounts to adoration; ſince no perſon, not even his elder brother dares ſpeak to him without kneeling, and the lords who accompany him are only permitted to ſtand, and bow but one knee when they ſpeak to him.

The ſame reverence is paid to the officers when they repreſent the perſon of the emperor, and intimate his orders, either as envoys or mandarins of preſence. The grandees of the court, and the princes of the blood, not only fall proſtrate before him, but alſo frequently pay the ſame reſpect to his arm-chair, his throne, and every thing he uſes, for ſometimes they fall on their knees upon ſeeing his habit or his girdle.

No perſon, of whatever rank or quality, dares paſs the great port of his palace, either on horſeback or in a chaiſe, but as ſoon as he comes within a certain diſtance he muſt alight, and only remount at the place determin'd for that purpoſe.

The imperial ſalutation is made in the following manner; as ſoon as any one is at the gate, he begins to run in as graceful a manner as poſſible (to run among the Chineſe, is a mark of reſpect obſerv'd when any one paſſes by a perſon of diſtinguiſh'd

guiſh'd rank) till he arrives at the bottom of the chamber which is oppoſite to the emperor; after which he ſtands upright for a moment, with his hands extended on each ſide, and then falling on his knees, he bows to the earth three different times, riſes up, and ſoon after performs the ſame ceremonies, which he repeats a third time, when he is deſired to advance, and falls on his knees at the emperor's feet.

The imperial colour, which is yellow, is forbidden to every body but himſelf; his veſt is adorn'd with dragons, which are his coat of arms, and none but himſelf can carry them with five claws. He is the ſovereign arbiter of the life, death, and fortune of his ſubjects; for the princes of the royal blood, however much elevated above others, have neither power nor credit, ſo that the whole empire is govern'd by one maſter, who diſpoſes of all the offices of the ſtate, eſtabliſhes viceroys and governors, and elevates or degrades men according to the degrees of their capacity and merit. The princes of his own blood dare not aſſume that name without his expreſs leave, and would not obtain it, if they ſhould render themſelves unworthy of it, by their bad conduct or want of care in the performance of their duty.

The emperor chuſes ſuch of his children as he judges proper to ſucceed him; and when in his own family he finds no princes capable of governing well, he is free to fix on ſuch of his ſubjects as he thinks moſt deſerving.

The ſentences of no tribunal are of force till they are ratified by the emperor; but ſuch as proceed immediately from the royal authority are perpetual and irrevocable, and the viceroys and tribunals of provinces dare not delay a moment to regiſter them.

The authority of the prince is not confin'd to the living, but alſo extends to the dead, ſince he recompences the perſonal merit of theſe laſt, or that of their deſcendants, by giving them titles of honour which devolve to all the family.

This power, however abſolute, has a proper check in the ſame laws which eſtabliſh'd it, which permit the mandarins to repreſent in the moſt humble and reſpectful manner, the faults which he may have committed in the adminiſtration of the ſtate, and which have a tendency to ſubvert the order of a wiſe government. If he ſhould pay no regard to theſe remonſtrances, or make the effects of his indignation felt by the mandarin who had the courage and zeal to tell him of his errors, he would loſe the affection of his ſubjects, and the memory of the mandarin would be immortaliz'd.

If the emperor of China is ſo powerful by the vaſt extent of countries which he poſſeſſes, he is not leſs ſo on account of the prodigious revenues he draws from them.

'Tis no eaſy matter to determine to how much theſe revenues amount, ſince the annual tribute is paid partly in ſilver, partly in commodities, and ariſes from the lands of all kinds, the mountains not excepted, from ſalt, from ſilks, from ſtuffs of hemp and cotton, and from ſeveral other pieces of merchandize; from ports, barks, ſhips, the foreſts, gardens, confiſcations, &c.

The perſonal tribute of all thoſe between twenty and ſixty amounts to immenſe ſums, on account of the vaſt number of inhabitants. In the enumeration of thoſe made under the late emperor Chang-hi, in the beginning of his reign, there were eleven millions fifty-two thouſand eight hundred ſeventy-two families; and of men capable of bearing arms,

arms, fifty-nine millions ſeven hundred and eighty-eight thouſand three hundred ſixty-four. In this number we include neither the princes, the officers of the court, the mandarins, the officers who have ſerv'd and been diſcharg'd, literati, bramins, doctors, bonzes, people under twenty, nor the vaſt crowds who live on the ſea, on rivers, or in barks. The number of bonzes amounts to much more than a million, and that of the batchelors to eighty-four thouſand; and 'tis to be obſerv'd, that ſince that time China is become incredibly more populous.

Beſides, ten thouſand barks are ſupported at the emperor's expence, for bringing annually to the court the tribute paid in rice, ſtuffs, ſilks, &c. The emperor every year receives forty millions a hundred and fifty-five thouſand four hundred and ninety bags of rice, wheat, and millet, each bag containing twenty pounds; a million three hundred and fifteen thouſand nine hundred and thirty-ſeven loaves of ſalt, each containing fifty pounds; two hundred and ten thouſand four hundred and ſeventy ſacks of beans, and twenty-two milliions five hundred and ninety-ſeven thouſand truſſes of ſtraw for the ſupport of his horſes.

In ſtuffs, or in ſilk, the provinces furniſh him with a hundred and ninety-one thouſand a hundred and thirty-five pounds of wrought ſilk, each pound containing twenty ounces; four hundred and ninety thouſand a hundred and ninety-ſix pounds of raw ſilk; three hundred and ninety-ſix thouſand a hundred and ninety-ſix pieces of cotton; five hundred and ſixty thouſand two hundred and four pieces of linen ſtuffs; without counting the prodigious number of ſtuffs, velvets, ſattins, damaſks, and others; the varniſh, the oxen, the ſheep, the hogs, the geeſe, the ducks,

the game, the fiſh, the fruits, the pulſes, the ſpiceries, and the different ſorts of wines which are continually brought to the imperial palace.

Upon computing all that the emperor receives, his ordinary revenues are eſtimated at two hundred millions of taels, and a tael is an ounce of ſilver, which is worth a hundred French ſols, intrinſic value. Moſt of the imperial taxes are conſum'd in the provinces, by penſions, the ſupport of the poor, and eſpecially of old perſons and invalids, of whom there are vaſt numbers; the ſalaries of the mandarins, the payment of the troops, and the public works; the ſurplus is brought to Peking, and laid out on the common expences of the palace, and of the capital, where the prince reſides, and ſupports more than ſixty thouſand regular troops, beſides their wages, which are paid in ſilver.

Beſides, at Peking they daily diſtribute to near five thouſand mandarins, a certain quantity of fleſh, fiſh, ſalt, pot-herbs, and every month, ſo much rice, beans, wood, coal, and ſtraw; and all theſe are divided with the greateſt exactneſs.

The ſame is obſerv'd with reſpect to thoſe call'd from the provinces to the court, or whom the court ſends into the provinces; they and their retinue are equip'd, their whole expences defray'd, and their barks, horſes, and carriages furniſh'd by the emperor.

The troops which the emperor ſupports on the great wall, and elſewhere, amount to more than eight hundred thouſand men; he alſo maintains about five hundred and ſixty thouſand horſes for the cavalry, and for the ſervice of the poſts and couriers who carry his orders and thoſe of the tribunals of the provinces.

The

The ambaſſadors of foreign powers are alſo ſupported at the emperor's expence, from the moment they enter into the empire till the time they leave it; upon which occaſion he furniſhes them with barks, horſes, carriages, and every thing elſe neceſſary for their voyage; he bears all the expences of their table, when they are arriv'd at court, he lodges them in a palace, and to teſtify his friendſhip, ſends them every day diſhes from his own table.

We do not here ſpeak of the other expences of the emperor for all the public works, which ſerve either for the ornament of the cities, the commodity of the people, or the ſupport of his palace, which is of a vaſt extent.

When he goes abroad, he is always accompany'd by a crowd of nobility and courtiers. His equipage is the moſt ſplendid imaginable; arms, harneſs of the horſes, the flags, umbrellas, fans, and all the other enſigns of royalty, glitter with the greateſt ſplendor of imperial dignity. The princes and lords head the march, and firſt appear on horſeback; they are ſucceeded by the calaos or prime miniſters, and the moſt honourable mandarins; they march in two wings, and very near the houſes, ſo that they leave the middle of the ſtreet vacant; after them are carried twenty-four banners of yellow ſilk, which are the emperor's livery, and embroider'd with golden dragons, as his arms; theſe banners are follow'd by twenty-four umbrellas of the ſame colour, and as many great fans, which make a rich appearance, and are very valuable. The body-guards are all dreſs'd in yellow, with a kind of helmets on their heads, and a kind of javelins or gilt half pikes in their hands, ending in the figure of a ſun, or a creſcent, or the head of ſome animal; twelve officers cloath'd in the ſame colour bear on their ſhoulders the em-

peror's chair, which is very magnificent; and on the road there are ſeveral other officers to relieve each other on the march; and a company of muſicians, trumpeters, and performers on ſeveral inſtruments, accompany the emperor, and make a great noiſe; finally, a great number of pages and footmen cloſe the march. But there is nothing equal to the magnificence with which he goes annually to offer ſacrifices in the temple of Tien, or the God of heaven.

This march begins with twenty-four drums, rang'd in two files, and twenty-four trumpets follow in the ſame line; twenty-four men arm'd with ſtaves, ſeven or eight feet long, varniſh'd over with red, and ornamented with gold foliages, then follow a hundred ſoldiers bearing halbards; the ſteel of which terminates in a creſcent; a hundred ſpear-men, whoſe lances are painted with vermillion mix'd with flowers and gilded at the ends; next come four hundred great lanthorns, very beautiful, and wrought with great art; four hundred great flambeaux, made of a wood which burns a conſiderable time, and ſpreads round a great light; then are ſeen two hundred lances, enrich'd partly with tufts of ſilk of different colours, others with the tails of panthers, foxes, and other animals; twenty-four banners come next, on which are painted the ſigns of the zodiac; fifty-ſix other banners, in which are repreſented the fifty-ſix conſtellations to which the Chineſe reduce all the other ſtars; then two hundred fans, ſupported by long gilded ſtaves, whereon are painted different figures, of dragons, birds, and other animals; twenty-four umbrellas richly ornamented, and a buffet ſupported by the kitchen officers, and furniſh'd with ſeveral golden utenſils, as baſons, ewers, &c.

After

After all this equipage and ſhew has proceeded in good order, then comes the emperor on horſe-back, richly cloathed, and with a grave majeſtic air. They hold on each ſide of him a great umbrella, which is large enough to ſhade both him and his horſe; he is ſurrounded by ten white ſumpter-horſes, whoſe ſaddles and bridles are decorated with gold and precious ſtones, attended by a hundred ſpear-men and pages of the bed-chamber. After this, we ſee in the ſame order all the princes of the blood, the regulars, the firſt mandarin, and lords at court, all in particular habits, five hundred young gentlemen in waiting at court, richly dreſs'd, a thouſand footmen in red cloaths, embroider'd with flowers and ſtars of gold and ſilver; immediately after, thirty-ſix men carry an open chaiſe, after which follows a cloſe one, which is much larger, ſupported by one hundred and twenty porters; laſtly, four great chariots, two of which are drawn by elephants, and the other two by horſes cover'd with golden trappings, each chair and each chariot is follow'd by a company of fifty men for its guard.

This march is clos'd by two thouſand mandarins of letters, and two thouſand mandarins of arms, or officers of war, richly dreſs'd in habits ſuited to the ceremony.

Such is the grandeur and power of the Chineſe emperor.

CHAP. XXXVII.

Usages, manners, customs, dress, and occupations of the Mogul ladies; education of the young ladies of quality.

THE ladies rarely appear in public, and when they are permitted to go abroad, they always go in close chariots, or on camels cover'd over with large cloaks, or in round cover'd sedans, and eunuchs and armed men accompany them. At home they have their heads cover'd with a gauze veil, which they dare not take off, except in the presence of their husband, their children, their father, mother, or particular friends.

Their dresses are stuffs of silk flower'd with gold and silver; the body of their dress is bound before as low as the girdle, at the ends of which hangs a small globe of gold, or a pearl. They are slender in the waist, and straitly lac'd to set off their air; the petticoat, which falls down to their heels, is not separated from the body of their cloathing; they use flat shoes, cover'd with scarlet, intermix'd with flowers of gold; they easily put them off, which they always do when they enter into their apartments, which are cover'd with beautiful tapestry.

Their heads are dress'd in their own hair, made up in different forms; sometimes in pyramids, sometimes in triangles or crescents, and at other times in the figure of a rose, tulip, or other flowers, which they imitate by means of golden buckles mix'd with diamonds, tho' more commonly they divide their hair into tresses, that flow upon their shoulders, and tie to them little thin plates of gold, and precious stones, and it is an art to know how

how to move the head in ſuch a manner as to ſhew all the ſplendor and beauty of their hair.

They pierce one of their noſtrils, and put in it a gold ring, wherein is ſet a large diamond. Their ears are likewiſe pierc'd with little holes, to put in them little ſparkling precious ſtones in a ſemi-circle, and their necklaces, bracelets, and rings, are often of an ineſtimable value.

Their ſtature is commonly fine, and their air pleaſing. There are ſome whoſe complexion is almoſt white, but they are generally of an olive colour. Thoſe who are curious in ſetting off their beauty, paint with a water extracted from white ſaffron; they make a compoſition likewiſe which is very black, and give a daſh of this round their eyes; they paint likewiſe the ends of their nails of a beautiful red, with a juice extracted from the leaves of a ſhrub; and they have always in their hands ſome flower, fruit, or ſome little phial of perfum'd water.

There is no tapeſtry in their chambers but what they walk on; they are ornamented with great glaſſes, canopies, and niches where they place cryſtal, gold and ſilver veſſels, to preſerve their perfumes, eſſences, and the utenſils of their toilette. The uſe of chairs is unknown among them, yet they have a kind of low ſtools to ſit down on; but for the moſt part they ſit on rich tapeſtry, croſs-legg'd; behind is placed a ſupport cover'd with brocade, and on their ſide, a little cuſhion, which they move and change as they pleaſe, and when ſeveral of them are met together, they form a kind of circle.

They ſome times viſit, and the richeſt tapeſtry is for the lady of the higheſt quality; young ſlaves always attend them, that they may fan them and drive

drive away the flies; they preſent betel in baſons of gold for that purpoſe, then they bring in lemonade for a refreſhment; they eat fruit, ſweetmeats, and a kind of cakes made of fine flour, the juice of ſugar cane mix'd with milk, and roſe water. The collation being over, they retire with the uſual civilities, which conſiſt in inclining a little the body, putting their hand to the head and heart, then embracing and uſing at the ſame time the moſt obliging expreſſions.

Women that are married to the ſame man are not always of the ſame rank. 1. A man of quality always marries a lady of equal rank with himſelf; this wife is the chief, and is called begum, which ſignifies a woman without care, or a happy woman. 2. Three other wives of ſome diſtinction, who make a ſecond claſs. 3. The third degree is compoſed of as many wives as the man pleaſes, and this marriage is performed with leſs ceremony than the two preceding ones. 4. As for the fourth ſpecies, it is ſufficient that they buy a girl, or make themſelves maſters of one in the wars, which they frequently have with the heathens.

All theſe wives muſt be better or worſe lodged, fed, and cloathed, according to their ranks; but it is difficult to regulate this; and it is a cuſtomary thing to ſee the wives of an inferior order rais'd to the rank and privileges of the begum by the huſband's favour.

When theſe wives obſerve a difference made between them, it is not credible to what extravagancies of jealouſy, chagrin, quarrellings, and animoſities they give way to; ſo that each employs her whole art to engage and pleaſe her huſband. The ſhame and confuſion of not ſucceeding, make them ſometimes have recourſe to charms, witch-craft, and diabolic

bolic incantations; at other times they blame themſelves, and put an end to their lives by poiſon, or ſecretly poiſon their rivals; nay, they ſometimes rage without any bounds.

A begum, wife to a governor, ſeeing her huſband had no complaiſance but for one of his Georgian ſlaves, made many bitter complaints; but the huſband, who paſſionately lov'd this young ſlave, paid little regard to her remonſtrances. His wife, whom jealouſy tranſported with fury, reſolved to be reveng'd in a manner as uncommon as it was cruel. One day, when the huſband was a hunting, ſhe order'd this young ſlave to be bound by one of her eunuchs, and to have her breaſts cut off with a ſabre. When the huſband return'd from hunting, ſhe preſented him in a baſon the two breaſts, and added, This is the preſent of your begum.

Tho' in general, huſbands have it in their power to divorce their wives, or even to kill them for certain faults, yet we are not to ſuppoſe that they can eaſily do this in regard of the begum, on account of the reſpects due to the illuſtrious families of theſe ladies.

Marriage among the mahometans is, ſtrictly ſpeaking, the purchaſe of a lady. A man who deſigns to marry, agrees for a ſum, which is not given to the parent, but the woman herſelf; this ſum is her dowry, and the huſband cannot diſpoſe of it. The bridegroom, in a coach or on horſeback, accompany'd by his friends and ſome muſicians, goes with flambeaux to fetch his ſpouſe. She meets him half way, with a ſuitable attendance, and eſpecially a number of women, her relations, in cloſe coaches. When they are arriv'd at the bridegroom's houſe, the caze, or prieſt of the law, reads in preſence of all

all the company the contract of marriage. After this, he orders a lady, behind the bride, to take off her veil, and the lover, who ſtands oppoſite, ſees for the firſt time his ſpouſe. They put the veil on again, and the caze aſks the man, if he is content with his wife? The man having anſwer'd that he is, all the women go with the young lady into an apartment, where there is prepar'd a magnificet feaſt, and the men go into another; and if it happens afterwards, that the huſband is any ways diſguſted with her, and ſends her back, he is oblig'd to leave her dowry with her.

The rich and opulent mahometans of quality, after the example of Mahomet, glory in having a great number of women in their ſeraglios, ſome having an hundred; they give one another a wife ſometimes, or make an exchange, and have a great many ladies from Circaſſia, Georgia, and Abyſſinia, whom they purchaſe dear.

The huſbands never eat with their wives, excluſive of ſome ſmall collation, which they have together by way of diverſion. The children who are born of the firſt wife, tho' ſuperior in rank, are not the ſole heirs. The men are married very young, even at the age of ſeven years; after this they remain in the ſeraglio under their governors; the girls have likewiſe their tutoreſſes; but they continue in the apartments of their mothers till the time of their marriage.

In the education of young ladies, they neither admit of ſinging, muſic, inſtruments, nor dancing: theſe are reſerved for courteſans. They teach ladies of diſtinction to walk with grace and a majeſtic air, to keep themſelves erect, ſitting, or ſtanding, to ſpeak politely wittily, to ſew, embroider, and dreſs themſelves with elegancy. They never teach

teach them to write, but only to read, that they may have the conſolation of reading the alcoran, of which they underſtand nothing.

In well-regulated houſes, both men and women have by heart, their prayers in Arabic, and they never fail at certain hours to aſſemble in a hall deſtined for prayer; for the women never go to the public moſque. Before prayers, they waſh their whole body in the bath, tho' ſometimes they are content with waſhing their face, mouth, and hands, and they have particular habits of a white colour for this religious worſhip. The cleanneſs of the place, of the habits, and of the perſon, are with them conditions eſſential to a good prayer, during which they muſt neither ſpit nor cough. Certain parts of the prayer are recited by way of chorus, and with an audible voice. The poſture of the body varies, ſince they ſometimes ſtand, ſit, or fall proſtrate on the tapeſtry; they raiſe their hands to heaven, when repeating certain paſſages, and at others they put them either upon their heads, eyes, ears, breaſt, or knees. They have rubrics, which they obſerve ſcrupulouſly, and nothing is comparable to the modeſty and devotion of theſe ladies when they pray.

As a recompence for their virtue, they think to merit ſuch a paradiſe as Mahomet has promis'd to his followers. Old and ugly women, ſaid that impoſtor, ſhall never enter into heaven; his diſciples, ſurpriz'd at ſuch an aſſertion, aſk'd him the reaſon of it, upon which he anſwer'd, that the old and ugly ſhould then become young and beautiful. This piece of wit they frequently repeat ſmiling, and poſſeſs'd of an agreeable confidence, that they ſhall one day experience the proof of it.

They faſt rigorouſly during a month every year, on which occaſion they neither eat nor drink any thing

thing the whole day, but take their repaſt in the night. They have a kind of beads, conſiſting of an hundred, which they run over, mentioning on each bead one of the divine perfections; for example, omnipotent, creator, merciful lord, *&c.* They make vows and prayers in order to obtain what they want, and their vows are generally addreſs'd to ſome male or female ſaints, whom they acknowledge in the ſyſtem of their religion, and whom they ſuppoſe to be already inhabitants of the delicious gardens of paradiſe. Theſe they revere, and preſerve their relicks with the greateſt reſpect. In their invocations, whether of God or their ſaints, they always turn their face to Mecca; and tho' they have no images of their ſaints, yet they with pleaſure behold the image of the bleſſed virgin, whom they call Hibiminiam, which ſignifies the chaſte lady Mary, who had Jeſus for her ſon, and they relate a thouſand apochryphal ſtories in honour of her.

When the women have loſt their huſbands, they are ſupported by the eldeſt ſon of the deceas'd, in ſeparate apartments, which are call'd the old ſeraglios, where they paſs the remainder of their days in a melancholy widowhood, but have no more any perfumes, ornaments, games, and amuſements, to diſtract and divert them; however, they may marry a ſecond time with the conſent of the eldeſt ſon, under whoſe juriſdiction they are.

CHAP.

CHAP. XXXVIII.

Of the Chineſe government with reſpect to the police, taxes and poſts.

EVery city of China is divided into quarters, and every quarter has a chief who takes care of it, and takes cognizance of any tumult that happens, and if he ſhould neglect forthwith to to acquaint the mandarin with it, he would be ſeverely puniſhed.

The fathers of families are equally anſwerable for the conduct of their children and ſervants; and when any accident happens, ſuch as a night robbery for inſtance, every family is obliged to aſſiſt their next neighbours.

In every city there is a ſtrong guard at the gates, who examine all thoſe who enter, on the ſmalleſt circumſtances; a man's phyſiognomy, his air, or his accent, are ſufficient to render him ſuſpected, upon which he is ſtopped, and an account of it ſent to the mandarin, by which means they prevent the eſtabliſhment of foreigners in their empire.

About the cloſe of the evening the gates of each city, and the boundaries of each ſtreet are ſhut, and here and there are centinels, who ſtop all thoſe who are not in their houſes. There are alſo patrols of the horſe upon the ramparts, who go their round continually. The night, ſay they, is made for reſt, and the day for labour, ſo that it rarely happens, that honeſt people are found in the ſtreets in the night time.

In every city, there are large bells, or a drum of an uncommon ſize, for denoting the watches of

the night, each of which is two hours long. The firſt begins at eight o' clock, and during theſe firſt two hours, they now and then ſtrike a ſingle ſtroke upon the bell or the drum, but when this watch is finiſh'd, and the ſecond begins, they ſtrike two ſtrokes, and ſo on of the reſt, till all the watches of the night are finiſh'd.

The port of arms is never open but to the ſoldiers, who generally are without their arms, except when upon duty, and who on other occaſions follow their particular callings.

If any quarrel happens among the vulgar, they carefully avoid bloodſhed, for which reaſon, if they ſhould happen to have a ſtick, or any iron inſtrument in their hands, they throw it away, and fight with their fiſts. Their diſputes are moſt generally ended by the mandarin, who after having heard them, orders the aggreſſor, and ſometimes both, to be baſtinadoed in his preſence.

Ladies of pleaſure cannot ſtay in the cities, but are obliged to live without the walls, under the care and inſpection of a man, who is reſponſible for all the diſorders committed by them.

The education they give their children greatly contributes to the peace and tranquillity which reign in the cities; for as none arrive at the offices and dignities of the empire, but in proportion to the advances they have made in the ſciences, they keep the young people conſtantly employed in ſtudy; and games, and all diverſions proper to encourage idleneſs, are abſolutely forbidden.

The Chineſe government is admirable on account of their care to embelliſh the public roads, and render them commodious. The canals by which China is croſs'd, are in many provinces bordered with hewn ſtone, and in low and marſhy grounds they have

have raiſed very long roads for the conveniency of travellers.

They take great care to render the roads ſmooth and even, and they pave them, eſpecially in the ſouthern provinces; and where they uſe neither horſes nor chariots, they have cut paſſages through the higheſt mountains, and even levell'd ſome with the vallies.

There are ſome provinces in which the roads are like ſo many large avenues, border'd with very high trees, and ſometimes included between two walls, to hinder travellers from going out of their way; and theſe walls have openings at the croſs-roads which lead to different villages.

In the public roads we find here and there reſting places, which are very commodious, both during the rigours of the winter, or the intenſe heats of the ſummer, and charitable people order tea to be given in ſummer to poor travellers, and in winter water, in which ginger has been boil'd.

There are inns enough on the roads, but nothing can be more miſerable and incommodious except thoſe on the principal roads, where travellers are obliged to lie upon a ſimple mat, and think themſelves well accommodated if they can find any fiſh or fleſh.

There are found in the high roads, at certain diſtances, a kind of towers, on the tops of which are boxes for centinels, and holes for ſtreamers, as ſignals in caſe of alarms; theſe towers are made of turf or beaten earth; their height is about twelve feet, their form ſquare, and they have battlements, &c. each of theſe towers muſt have ſoldiers, who continually watch over what paſſes, and hinder all inſults; all theſe ſoldiers come from their guard-room, and draw up in order when any conſiderable

officer paſſes. By this means robbers on the high-way arevery rare in China, and they never murder, but when they have got their prize they make off immediately. Theſe towers have another uſe, for they exactly mark the diſtance of one place from another.

When to avoid the heat, perſons are forc'd to travel in the night, eſpecially on the ſides of the mountains, which are infeſted with tygers, they take guides with them, who carry lighted flambeaux; theſe torches afford light, and drive away the tygers; they are made of pine branches dried by the fire, and prepar'd in ſuch a manner, that wind and rain make them burn the better.

A great advantage for travellers in China, is the facility and ſecurity with which their bales of goods are carried from place to place. There is in each city a great number of porters, who have a chief, to whom ſtrangers make their addreſs. When you have agreed with them about the price, he gives you as many tickets as you have hired porters, and inſtantly furniſhes you with them, anſwering for whatever is in your bales. When the porters have done their office, you give to each a ticket, they carry it to their maſter, who ſatisfies them out of the money which you have paid before.

There are taxes in China, ſome of which are paid by the piece, and the merchant is believ'd by his book; but others are paid by load, and there is not the leaſt difficulty in this. When great officers of the crown receive or ſend any parcels, they upon each parcel fix a piece of paper, upon which is written the time when it was made up, the name and dignity of the perſons, and if theſe officers are very conſiderable, they never dare to open them.

In all places, where there are regular poſts, there is a mandarin, who takes care of them. All the poſt horſes belong to the emperor, and none can make uſe of them but the couriers of the empire, officers, and ſuch as are ſent from court. Thoſe who are charged with the emperor's orders, have them enclos'd in a great roll cover'd with yellow ſilk, which they carry like a ſcarf on their back; they are commonly perſons of ſome diſtinction, and are eſcorted by ſome horſemen.

The common couriers carry their bag bound to their back, and in the motion of the horſe the bag reſts upon a cuſhion, which is fix'd on the crupper. Their bags are not heavy, for they carry nothing but the diſpatches of the emperor, or thoſe of the ſovereign courts, or the advice of provincial officers. They carry, tho' in a clandeſtine manner, the letters of private perſons, and in this conſiſts the augmentation of their little profits.

CHAP. XXXIX.

Of the mandarins of letters, and thoſe of arms; their dignities, employments, and functions.

THE firſt order of the mandarins is that of the calaos, or miniſters of ſtate, the firſt preſidents of ſovereign courts, and other officers of the militia, and this but the higheſt order which men of letters can arrive at. The number of the calaos is not fix'd; but depends on the will of the prince, who chuſes them as he pleaſes, and takes them from other tribunals; yet they are ſeldom above five or ſix, and there is one, who is head of their coun-

cil. Their tribunal is held in the palace on the left hand of the imperial hall, which is the moſt honourable. This tribunal, which is call'd muy yuen, or nner court, is compoſed of three orders of mandarins; the firſt are properly miniſters of ſtate, who ſee and examine almoſt all requeſts which the ſovereign tribunals are to preſent to the emperor, whether about ſtate affairs, or civil and criminal ones. The mandarins of the ſecond claſs, are as it were adjutants to the firſt; from their body are choſen the viceroys and preſidents of other tribunals. The mandarins of the third order compoſe the emperor's council, and it is in this council that the greateſt part of momentous affairs are decided, unleſs the emperor aſſembles the grand council to decide them. The grand council is compoſed of all the miniſters of ſtate, the firſt preſidents and aſſeſſors of the ſix ſovereign courts, and of thoſe of the three other conſiderable tribunals; for beſide this council, there are at Peking ſix ſovereign courts, which they call leoupou, the power and authority of which is extended over all the provinces of the empire. There has always been in each a preſident, who is commonly a mandarin of the firſt rank, and two aſſiſtants of the ſecond, without counting the ſubaltern officers, to the number of forty-four, who have each a preſident, and at leaſt twelve counſellors. The function of the firſt of theſe ſovereign courts is to furniſh mandarins for all the provinces, to watch over their conduct, and give an account of them to the emperor. This court has four ſubaltern tribunals; the firſt has the care of chuſing thoſe, who by their ſcience and other qualities deſerve the employments of the empire. The ſecond examines the good or bad conduct of the mandarins; the third is to ſeal all the juridical acts, and give the mandarins

darins credentials ſuitable to their dignities. In fine, the fourth is that which is charg'd with examining the merits of the grandees of the empire, that is to ſay, of the princes of the blood, the regulos, and all of a diſtinguiſhed rank.

The ſecond ſovereign court has the ſuperintendency of the finances, the revenues and expences of the emperor; it expedites orders for ſalaries and penſions, determines the proportions of donative rice, pieces of ſilk, and money, which are diſtributed to the great lords and all the mandarins of the empire, keeps an exact liſt of all the families, and of all the duties payable, &c. To aſſiſt them in this prodigious taſk, they have fourteen ſubaltern tribunals for the affairs of the fourteen provinces, of which this vaſt empire is compoſed.

The third ſovereign court is the tribunal of rites, which is entruſted with the care of the rites and ceremonies, the ſciences, the arts, and the imperial muſic; it alſo examines thoſe who aſpire to any degrees, and admits them to examinations, takes care of temples and ſacrifices which the emperor generally offers, receives, entertains, and takes leave of ambaſſadors; and four ſubaltern tribunals aſſiſt this court in its functions.

The fourth is the tribunal of arms, and all the militia of the kingdom is ſubject to its power; and on this tribunal depend all the officers of war, both generals and private men. It is this which keeps in repair the fortreſſes, fills the arſenals and magazines with ammunition and proviſion. It has four inferior tribunals; the firſt diſpoſes of all the military offices; the ſecond directs the officers and ſoldiers to their different poſts, and takes care to clear the towns and high roads of robbers; the third has the ſuperintendency of the horſes of the

empire, poſt-horſes, change-horſes, the imperial inns, and the veſſels deſigned for the tranſportation of proviſions to the ſoldiers; and the fourth takes care of arms and the artillery, that the arſenals and ſtorehouſes may be well provided.

The fifth ſovereign court is as it were a court for criminal caſes, and has fourteen ſubaltern tribunals, according to the number of provinces.

The ſixth ſovereign court, which is the tribunal of publick works, has the care of the palaces, not only of the emperor's, but alſo of the tribunals, of the princes of the blood, the viceroys, the ſepulchres of emperors, temples, &c. it has alſo the ſuperintendance of towers, triumphal arches, ports, rivers, barges, bridges, cauſways, highways, and has four ſubaltern tribunals. Each of theſe inferior tribunals has a particular palace with halls, and is compos'd of two preſidents and twenty-four counſellors, partly Tartars and partly Chineſe. I ſpeak not of a multitude of petty officers annexed to theſe tribunals, ſuch as writers, notaries, bailiffs, couriers, ſheriffs, ſerjeants, &c.

There is in every tribunal an officer, whoſe employment is to aſſiſt in all the aſſemblies, and receive all the acts of them which are brought him. He can decide nothing himſelf, but is only an inſpector to obſerve things, and give an account to the court. Theſe cenſors are generally not to be corrupted, and make themſelves greatly feared.

Every three years, each graduate comes to Peking, to obtain the degree of doctor. They are ſtrictly examin'd during thirteen days, and there are only about three hundred raiſed to this degree. They chuſe out of theſe young doctors the moſt learned, to compoſe the tribunal which they call han lin yuen, which is a kind of academy that only receives

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the brighteſt geniuſes of the empire as its members.

Theſe doctors have the charge of the education of the hereditary prince, and are to teach him virtue, the ſciences, and the grand art of government, and are employ'd in writing the general hiſtory of the empire.

It is the emperor who nominates the mandarins, to whom he entruſts all authority in the provinces. In all the capital cities there are two tribunals, one for civil affairs, and the other for criminal ones. As for leſſer cities, they have likewiſe their governors and ſeveral mandarins to diſtribute juſtice.

The number of the mandarins of letters ſpread over the empire amounts to more than thirteen thouſand ſix hundred. The governors of towns, who are but inferior mandarins, are obliged on important occaſions to make their reports to their ſuperiors, as the treaſurer general and viceroy of the province. Theſe two great mandarins, as well as the tong-tou, who has the care or inſpection of ſeveral provinces, acknowledge no ſuperior but the tribunal of Peking.

The mark of dignity which diſtinguiſhes the mandarins, conſiſts in a piece of ſquare ſtuff, which they wear on their breaſt, and which is finely wrought, and in the middle is the emblem of their reſpective employments. Some have a dragon with four claws, others an eagle, a ſun, &c. As for the mandarins of arms, they bear panthers, lions, &c.

The mandarins of arms, or officers of war, muſt paſs ſeveral examinations, as well as the mandarins of letters, and give proofs of their ſtrength, dexterity, and experience in the military art. Thus there are three degrees among them, that of batchelor, of licentiate, and doctor of arms. It is in the

capital of each province that this examination is made of batchelors, in order to become licentiates.

There are at Peking five tribunals of mandarins of war, who have at their head a captain, and two adjutants. They commonly chuſe out for theſe poſts great lords of the empire, and they command the officers at court and all the ſoldiers. Theſe five tribunals depend on one ſupreme tribunal of war; the head is one of the greateſt noblemen in the ſtate, and has for an aſſiſtant a mandarin of letters, who has the title of ſuperintendant at arms, with two inſpectors, that he may never abuſe his authority.

The firſt of the mandarins of arms has the ſame rank as our European general, and his office is much the ſame; he has ſometimes four, and ſometimes two mandarins, who are his lieutenants-general, who likewiſe have under them four mandarins, who are as it were, colonels. Theſe laſt have likewiſe under them other mandarins, who may be look'd on as captains, who have their lieutenants, and under-lieutenants, &c.

The number of theſe mandarins amounts to eighteen thouſand, and there are more than ſeven hundred thouſand ſoldiers diſperſed thro' all the provinces of the empire, in the fortreſſes, ſtrong holds, and along the great wall. Theſe troops are well cloath'd and arm'd, and appear very ſplendid on a march or in a review, but in point of courage they are greatly inferior to the European ſoldiers; the Chineſe are naturally effeminate, and the Tartars are become Chineſe.

There are above two thouſand fortreſſes or ſtrong places in China; they reckon there above three thouſand towers or caſtles, where there are perpetually centinels on guard, who, as ſoon as they perceive

ceive any diſorder, give a ſignal if it be in the day-time by a banner, which they fix upon the tower, and with a lighted torch in the night.

The ſtrong towns are ſcarce fortified, but by their ſituation. All the ingenuity of the Chineſe engineers conſiſts in making an excellent rampart, and a wall of brick, with towers, and a large ditch fill'd with water.

Tho' the uſe of gunpowder has been long known in China, yet artillery is a modern invention, and for a long time they only us'd it for fireworks, in which the Chineſe excel.

CHAP. XL.

Ceremonies obſerved by the Chineſe at their marriages and funerals.

THEY do not conſult the inclination of their children in the article of marriage, ſince the choice of a wife is reſerved for the father, or the neareſt relation of him they deſign to marry; and it is with the father or relation of the young woman that the contract is made. The Chineſe women have no fortunes or dowry; the cuſtom is, the parents of the man agree with thoſe of the woman for a certain ſum, which they give in ratification of the marriage, and which is employ'd in buying cloaths and utenſils, which the married woman takes with her on the day of her nuptials.

A Chineſe who is but in a low condition, often goes to the foundling-houſe to beg a girl, in order to bring her up as a wife for his ſon, by which means his ſon is provided for at a ſmall expence.

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The rich who have no children, ſometimes feign their wife to be with child; then they go in the night incognito to the hoſpital, and take out a child which they bring up as their own. Theſe children being thus believed legitimate, commence their ſtudies, and are made batchelors and doctors. This is a privilege which would not be granted to children adopted, after they had been taken from the hoſpital. But when the Chineſe have no male children, they adopt the ſon of a brother, any other relation, or even of a ſtranger. The adopted child has all the rights of a true ſon, and takes the name of his adopting father, wears mourning after his death, and becomes his heir: and if after this adoption the father ſhould have children, the adopted child muſt ſtill equally ſhare the inheritance with the reſt, unleſs the father in particular ſhould give ſomething more to his own ſon.

The Chineſe law permits men to take concubines beſides their lawful wife. There is notwithſtanding a law, which forbids the people to take a ſecond wife, unleſs their lawful wife has arrived at the age of forty, without bearing children.

As women are always ſhut up in their ſeparate apartments, and the men are not permitted to ſee them, there are old women who live by negotiating marriages. When by this mediatrix an agreement is made, the contract concluded, and the ſum paid down, they then prepare for the ſolemnization, which is preceded by ſome ceremonies, the principal of which conſiſt in mutually ſending to enquire the names of the contracting parties, and making to the relations preſents of ſilks, cottons, meat, wine and fruits. They ſend likewiſe to the bride jewels, earrings, and other things of a like nature.

When

When the day of the marriage is come, they put the bride into a magnificent chair with all her dowry. Among the low rank, this conſiſts in the wedding cloaths, linen, and other conveniences, which the father furniſhes. A company of perſons, hir'd for that purpoſe, go along with torches, tho' at noon-day. The chair is preceded by fifes, heautboys, drums, and followed by her relations, and the particular friends of the family. A truſty ſervant keeps the key of the chair, to deliver it only to the huſband, who being richly cloath'd waits at his door for the wife they have made choice of for him. As ſoon as ſhe arrives, he takes the key from the ſervant, and opens the chair, in order to know his good or bad fate. Some, diſſatisfied with the woman's perſon, forthwith ſhut the chair, and ſend her back, conſenting to loſe the money they have given.

As ſoon as the bride is come out of the chair, the bridegroom ſtands by her ſide, and both of them walk into a hall, where they make four bows to Tien, (the god of heaven) and after bowing ſeveral times to the huſband's relations, the wife goes to the ladies invited to the ceremony, who paſs the day in diverſions and feaſting, while the huſband regales his friends in another apartment.

As for concubines, they receive them almoſt without any formality, farther than giving a written promiſe to the parents, with the ſum agreed on, to uſe their daughter well.

Theſe concubines live in an entire dependance on the lawful wife, and ſerve and reſpect her as the only miſtreſs of the family. The children of the concubine are judg'd to belong to the lawful wife, call her mother, have a ſhare in the heritage, and if the real mother dies, are not obliged to wear

mourning for three years, which is the cuſtom when their father or his lawful wife dies. Moſt of them, however, pay this piece of reſpect and affection to their real mothers.

Some take a concubine with no other view than to have a male child; as ſoon as he is born, if the concubine diſpleaſes the wife, the huſband diſmiſſes her, and gives her the liberty to marry whom ſhe pleaſes, but more frequently provides her with a huſband. Widowers and widows may marry, but there are few formalities obſerv'd in theſe ſecond marriages.

As for widows who have children, they are abſolute miſtreſſes of themſelves; though a widow who has children would be reflected on if ſhe married without great neceſſity, eſpecially if ſhe is a woman of diſtinction; for if ſhe has been married but a few hours, or even promiſed in marriage, ſhe thinks herſelf obliged to paſs the reſt of her days in widowhood.

This is not the caſe with women of low fortunes, ſince the relations wanting to recover a part of the ſum which a wife coſt her firſt huſband, may marry her again if ſhe has no male children, and often oblige her to it; and it ſometimes happens that the ſecond huſband is arreſted, and the money paid, without her knowing any thing of it. If ſhe has a daughter at the breaſt, that daughter is ſold with the mother. She has but one means of freeing hreſelf from this oppreſſion, which is, that ſhe has wherewithal to ſubſiſt from her relations, and indemnify thoſe of her huſband, or become herſelf a bonſeſſe: but this ſtate is ſo deſpicable, that ſhe can hardly embrace it without the loſs of reputation.

If a woman goes from her huſband, he may ſell her, after ſhe has undergone the puniſhment ordained by the law. If a huſband ſhould abandon his wife and family, after three years abſence ſhe may preſent a requeſt to the mandarins, who can give her the liberty of taking another; but ſhe would be puniſhed if ſhe did not take this precaution.

A huſband may divorce his wife on certain occaſions, ſuch as adultery, averſion, or incompatibility of temper, jealouſy, extraordinary diſobedience, barrenneſs, or contagious diſorders.

There are other caſes, wherein marriage cannot be contracted, or if it be, it becomes null.

1. If a maid has been ſo far promiſed that preſents have been ſent and accepted on both ſides, ſhe can marry no other.

2. If treachery and deceit have been uſed: for example; if inſtead of a beautiful perſon whom they had ſhewn to the mediatrix, they ſhould ſubſtitute an ugly one: or if they ſhould marry the daughter of a freeman with a ſlave: or if he who gave a ſlave to the daughter of a freeman, perſuaded the relations of the woman, that he was his ſon, or relation.

3. It is not permitted to a mandarin of letters, to ally himſelf to any family of the province or town whereof he is governor; and ſhould he tranſgreſs this law, not only the marriage will be null, but he will be condemn'd to a ſevere puniſhment.

4. In the time of mourning for a father or a mother, marriage is forbidden their children; and if the promiſes were made before this death, the engagement ceaſes.

The ſame happens in caſe of ſome great calamity; as if, for example, a father or near relation

was

was impriſoned, the marriage is not allowed, unleſs the priſoner gives his conſent; and then they have no marriage feaſt, but abſtain from all the teſtimonies of joy which are uſual on ſuch occaſions.

5. Perſons of the ſame family, or of the ſame name, how diſtant ſoever their degree of affinity is, cannot marry together; thus the law permits not two brothers to marry two ſiſters, nor a widower to marry his ſon to the daughter of the widow he marries. We now proceed to the ceremonies obſerv'd in their funerals.

The common mourning laſts three years, which is often ſhorten'd to twenty-ſeven months, and during this time they can exerciſe no public office; a mandarin is obliged to quit his charge, and a miniſter of ſtate the care of the empire, to live in retirement, and not employ his mind with any but ſorrowful ideas, unleſs the emperor for weighty reaſons diſpenſes with him, which happens very ſeldom. The mourning for other relations is longer or ſhorter according to the degree of relationſhip.

White is their colour for mourning, both among princes and the loweſt artificers. Thoſe who wear compleat mourning, have their bonnet, their garment, their ſurtout, their ſtockings, and buſkins of white ſtuff. In the firſt month of mourning for their father or mother, their dreſs is a kind of hempen linen, reddiſh, and very thin, a kind of ſhaggy cord ſerves them for a girdle, and their cap is made likewiſe of hemp. It is by this mournful appearance that they endeavour to expreſs the grief they feel for having loſt ſo dear a perſon.

They ſeldom waſh the bodies, but they dreſs the dead in their beſt cloaths, and cover him with the marks of his dignity; then they put him into a coffin,

coffin, which they buy for him, or which he had provided for himſelf during life, for this is one of the deareſt moveables in China, and thus they take care to provide themſelves in time.

The coffins of perſons in eaſy circumſtances are made of planks half a foot or more thick; they are ſo well covered in the inſide with pitch, and ſo well varniſh'd on the outſide, that they emit no bad ſmell; ſome are curiouſly carv'd and gilded in a fine manner, and ſome rich people lay out a thouſand crowns to have a coffin of precious wood that is ornamented with figures.

Before the body is plac'd on the bier, they put at the bottom a little lime, and when the body is in it, they either put a cuſhion or a great deal of cotton, that the head may be ſupported, and not move eaſily; the cotton and lime ſerve to receive the humours which come from the carcaſe; they put likewiſe cotton or things of a like nature in all the empty ſpaces, to keep it in the ſituation in which it is.

It is forbidden the Chineſe to bury their dead within the walls of towns or inhabited places, but it is permitted them to keep them in their houſes enclos'd in coffins, which they do ſeveral months, and even ſeveral years, as a depoſitum, without any magiſtrate's ordering their burial. A ſon would be diſhonour'd, eſpecially in his own family, if he did not cauſe the body of his father to be carried to the tomb of his anceſtors, and they would refuſe to place his name in that hall where they are honour'd. When they are carried from one province to another, it is not permitted without an order of the emperor, to bring them into the towns, or let them paſs through; but they carry them round the walls.

The burying places are out of the towns, and as much as poſſible on eminences, where they often plant pines and cypreſſes. Near two leagues from each town you are ſure to find villages, hamlets, houſes ſcatter'd here and there, and diverſified with groves, and a great number of little hills cover'd with trees and enclos'd with walls, which are ſo many different ſepulchres, and form a landſkip that is not diſagreeable.

The greateſt part of the ſepulchres are well whiten'd, made in the form of a horſe-ſhoe, and of a polite ſtructure. The name of the family is written on the principal ſtone. The poor are contented to cover the coffin with reeds and ruſhes, or earth rais'd five or ſix feet high, in ſhape of a pyramid; many encloſe the coffin in a little apartment of brick, repreſenting a tomb.

As for the grandees and mandarins, their ſepulchres are of a magnificent ſtructure; for they build a vault, in which they encloſe the coffin, and raiſe upon it a heap of beaten earth of twelve feet high, or thereabouts, and eight or ten in diameter, which is almoſt of the figure of a hat; they cover this earth with lime and ſand, of which they make a kind of mortar to hinder the water from penetrating it; about it they plant with great regularity, trees of different kinds, and over againſt it is a great table of white poliſh'd marble, upon which is a caſket, two veſſels, and two candleſticks likewiſe of marble, very well wrought; on both ſides they range in ſeveral files a number of figures, repreſenting officers, eunuchs, ſoldiers, lions, ſaddled horſes, camels, tortoiſes, and other animals in different attitudes, which ſhew reſpect and grief; for the Chineſe are ſkill'd in giving life to ſculpture, and expreſs all the human paſſions by it.

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The ſolemn ceremony which is paid the dead laſts commonly ſeven days, unleſs ſome eſſential reaſon makes it neceſſary for them to ſpend only three in that ſervice. While the coffin is open, all the relations and friends whom they have invited, come to pay their reſpects to the dead, and the neareſt relations remain in the houſe. The coffin is expos'd in the principal hall, which is ornamented with white ſtuffs, that are often intermix'd with pieces of black and violet ſilk, and other mournful ornaments; they put a table before the coffin, and place upon it either the image of the dead, or a label on which his name is written, and is ornamented on each ſide with flowers, perfumes, and lighted wax candles.

Thoſe who come to pay their compliments of condolance, ſalute the dead in the manner of their country. Thoſe who were particular friends, accompany theſe ceremonies with groans and tears, which ſometimes are heard at a conſiderable diſtance.

While they acquit themſelves of their duties, the eldeſt ſon, and his brothers, come from behind a curtain, which is on the ſide of the coffin, crawling on the earth, with countenances full of grief, and eyes bath'd in tears, in a mournful deep ſilence, and pay their reſpects with the ſame ceremony as that uſed before the coffin. This curtain conceals the women, who raiſe at different times the moſt lamentable cries.

When the ceremony is over, they riſe up; a diſtant relation of the dead, or a friend, being in mourning, pays the due honours, and as he receives you at the door, he conducts you into an apartment, where you are preſented with tea, ſome dry fruits, and ſuch like re-

freſhments, after which he conducts you to your chair.

When the day of burial is fix'd, notice is given to all the relations and friends of the dead, who do not fail to come at the day appointed. The march of the convoy begins by thoſe who bear different ſtatues of paſteboard, which repreſent ſlaves, tygers, lions, horſes, &c. ſeveral companies follow two by two; ſome carry ſtandards, ſome flags, or veſſels of perfumes, and others play mournful airs on muſical inſtruments.

There are places where the picture of the dead is raiſed above the reſt, and where we ſee in large characters of gold his name and dignity; then comes the coffin, cover'd with a canopy in form of a dome, which is of a violet colour'd ſilk, with taſſels of white ſilk at the four corners, which are embroidered, and artfully interlac'd with ſtrings; the machine on which the coffin is laid, is born by ſixty-four men. Thoſe who are not in a condition to bear the expence, uſe a machine which does not require ſuch a multitude of porters. The eldeſt ſon, at the head of the other children and grandchildren, follows on foot, cover'd with a ſack of hemp, ſupported by a ſtaff, and, as it were, ſinking under the load of his grief and ſorrow.

Then come the relations and friends cloath'd in mourning, and a great number of chairs cover'd with white ſtuffs, wherein are the daughters, wives, and ſlaves of the dead, who make the air reſound with their cries.

When they are come to the burial-place, there are at ſome diſtance from the tomb, tables rang'd in the hall, on which, while the uſual cermonies are going on, the ſervants prepare an entertainment,

ment, which ſerves to regale the whole company.

Sometimes after the repaſt the relations and friends fall proſtrate, and touch the ground with their foreheads before the tomb. Commonly they content themſelves with returning thanks, and the eldeſt ſon and other children anſwer their civilities with ſome external ſigns, but in profound ſilence. If the deceaſed be of high rank, his ſepulchre has ſeveral apartments, and after the coffin is brought thither, a great number of relations remain there one or two months, to renew every day with the children of the dead the ſigns of their grief.

The duties and honours which they pay in each family to their dead anceſtors are limited to the time of mourning and burial, and there are two kinds of ceremonies which are to be obſerved every year in their regard.

The firſt are practis'd in the hall of their anceſtors in certain months of the year; for there are no families who have not a building made for this ceremony, and all the branches of the family aſſemble here, ſometimes amounting to ſeven or eight thouſand perſons. Then there is no diſtinction of rank, the artiſt, the labourer, the mandarin, and the learned are mixed together, and admit of no diſtinction. Age determines all, and the oldeſt, tho' the pooreſt, on this occaſion takes the firſt place.

There is in this hall a great table plac'd againſt the wall, on which commonly the image of the moſt conſiderable anceſtor, or at leaſt his name, with the names of the men, women, and children of the family rang'd on both ſides, and written on tablets, or little plates of wood of about a foot

high, with the age, quality, employment, and day of each one's deceaſe.

All the relations aſſemble in this hall in the ſpring, and ſometimes in autumn. The richeſt prepare the feaſt, and cover ſeveral tables with various diſhes, as rice, fruits, perfumes, wines, and wax tapers, with near the ſame ceremonies which their children practis'd towards them while they were living, or ſuch as are perform'd to the mandarins on their birth-day, or when they take poſſeſſion of their government. As for the low people who have not the means of raiſing ſuch a building, they content themſelves with placing the names of their anceſtors in the lighteſt place of their houſe, as near each other as poſſible.

The other ceremonies are practis'd at leaſt once a year, in the ſepulchres of their anceſtors. As the tombs are out of the city, and often in mountains, the relations meet there yearly at a certain time, which is from the beginning of April to May. They begin by pulling up the herbs and ſhrubs round the ſepulchre, after which they give the deceas'd marks of their reſpect, gratitude, and grief, with the ſame ceremonies which they us'd at their death; then they put on their tomb wine and meats, which ſerve them afterwards to feaſt together.

The ancient Chineſe made uſe of a little child as a living image to repreſent the dead. Thoſe who have ſucceeded them have ſubſtituted an image or picture, to hold in ſome degree its place; and they pay to this image the ſame reſpects as they would to their anceſtors, were they alive.

The bonzes have mix'd with theſe ceremonies many ſuperſtitious rites, ſuch as burning gilded paper cut in form of money, and even white ſilk-

ſtuffs,

ſtuffs, as if the evaporation of theſe things could ſerve them in the other world, adding, that the ſouls of the dead pearch upon the inſcriptions, and feed on the ſmoak of the meats and perfumes which are offer'd. But theſe ridiculous doctrines are very remote from the conſtitutional one of China, and gain no credit but among the credulous ideots of theſe ſects.

CHAP. XLI.

Of the different kinds of puniſhments which they inflict on criminals in China.

CRiminal affairs commonly paſs thro' five or ſix tribunals before they come to a definitive ſentence. Theſe tribunals are ſubordinate to one another, and have a right of reviewing all proceſſes, and to take exact informations of the lives and manners of the witneſſes and accuſers, as well as of the crimes of the perſons accuſed.

This ſlowneſs in proceeding is the occaſion that the innocent are ſeldom oppreſs'd, but it cauſes the accuſed to lie long in priſon, tho' theſe priſons have neither the horror nor naſtineſs of thoſe in Europe, being much more convenient and commodious.

Excluſive of the felons that are cloſe confin'd, the other criminals have the liberty, during the day-time, to walk and take the air in the court of the priſon. They call them together every evening one by one, and ſhut them up in a great dark hall, or in ſmall apartments if they have money to hire them, that they may lie more conveniently.

A centinel watches every night to keep the priſoners in profound ſilence, and ſhould there be the leaſt noiſe heard, or ſhould the lamp which is lighted be extinguiſh'd, the goalors are told immediately, that a ſtop may be put to any diſorder.

Others have the care of making a continual nightly circuit, and 'tis a difficult matter for a priſoner to eſcape. A mandarin often viſits the priſons, and muſt always be ready to give in his account; if there are any ſick he muſt give notice of them, call in phyſicians, furniſh remedies at the emperor's charge, and uſe all prudent means to re-eſtabliſh their health.

There are priſons, ſuch as that of the ſovereign court of Peking, where they permit merchants and tradeſmen to come in, for the ſervice of ſuch as are kept there. There are even cooks who get their victuals ready, and all is done with great order by the vigilance of the officers.

The women's priſon is ſeparated from the men's, and they cannot be ſpoken to but thro' a grate.

There is no fault left unpuniſh'd in China. All puniſhments are determined by the law, and the baſtinado is the common chaſtiſement for the leaſt faults. The number of blows is more or leſs, according to the nature of the fault, and this is the puniſhment which the Chineſe officers frequently inflict on their ſoldiers, who are ſet to watch in the ſtreets of cities, when they are found aſleep.

When the number of blows do not exceed twenty, 'tis a paternal correction, which has nothing infamous, ſince the emperor having ſometimes order'd it to be given to perſons of great note, afterwards ſees them, and treats them in his uſual manner.

The

The pant-ſee, or inſtrument with which they beat criminals, is a large cane ſplit, half flat, and ſeveral feet long; at the point it is as large a man's fiſt, but at the top it is ſmooth and ſmall; it is made of bamboo, which is a hard, maſſy, and weighty wood.

When the mandarin holds his audience, he ſits gravely before a large table, in which is a caſe full of ſmall batons, more than half a foot long and two fingers broad. Several footmen arm'd with pant-ſee ſurround him, and at the ſignal given, by taking and throwing down theſe batons they lay hold on the criminal, take down his breeches to his heels, and as many of the batons as the mandarin has thrown upon the ground, ſo many of the footmen ſucceed each other, and apply each five blows of the pant-ſee to the bare fleſh of the criminal. They change the executioner every five blows, or rather two executioners alternately ſtrike five blows, that they may be the heavier, and the puniſhment the more ſevere; 'tis however to be obſerv'd, that they always count four blows for five, and this is call'd the grace of the emperor, who, as a father, out of compaſſion to his people, always abates ſomething of the puniſhment.

'Tis not only in his tribunal that a mandarin has a right to order the uſe of the baſtinado, but alſo in whatever poſt he is, even out of his own diſtrict; for which reaſon, when he goes abroad, he always has in his retinue officers of juſtice, who carry the pant-ſee.

As for a common perſon, if he gets not from his horſe, or ſhould he croſs on foot the ſtreet in his preſence, 'tis a ſufficient offence to receive five or ſix good ſtrokes of a cane in his ſight. The execution is ſo quick, that often the offender feels the

blows before the by-ſtanders ſee any thing of it. Maſters uſe the ſame chaſtiſements in regard of their ſcholars, the fathers in regard of their children, and lords in reſpect of their domeſtics, with this difference, that the pant-ſee is ſhorter and narrower.

Another puniſhment of a leſs painful nature, but more infamous, is a kind of portable pillory, which the Portugueſe have called cangue, which is made of two pieces of wood joined in the middle, ſo that the neck of the guilty man may be fixed in it. He carries day and night this diſagreeable burden, which is heavier or lighter, according to the nature of the fault. There are ſome of theſe cangues which weigh two hundred pounds; but the common ſorts are only fifty or ſixty.

The ſuffereres find means of leſſening this puniſhment, ſince ſome walk attended by their relations and friends, who ſupport the cangue at the four corners, that it may not preſs upon their ſhoulders; others reſt it on a table or bench; others have a chair with four pillars in which they ſit, while they ſupport the cangue. There are ſome who lie on their belly, and make uſe of the hole as of a window, through which they impudently look at all who paſs in the ſtreets.

When in the preſence of a mandarin they have cloſed the two pieces of wood about the neck of the guilty perſon, they glue above on the right and left two long ſcrolls of paper about four fingers broad, to which they put a kind of ſeal, that the two pieces which form the cangue, cannot be ſeparated without its being known; then they write in large characters the crime of the condemned, and the time his puniſhment is to laſt. The place where they are firſt expoſed is commonly the door of ſome frequented temple, a ſquare, or the gate of a city, the

market

market place, the door of a tribunal, or that of a mandarin. When the time of the puniſhment is elapſed, the officers of the tribunal bring the guilty before the mandarin, who after an exhortation to amendment, frees him from the cangue, and for a farewell, gives him twenty ſtrokes with a ſtick; for it is an uſual piece of Chineſe juſtice to impoſe no penalty, except a pecuniary one, which is not preceded, and followed by the baſtinado.

There are ſome crimes for which they condemn the guilty to be marked on each cheek; and the mark is a Chineſe character which indicates their crime. Other criminals are either condemned to baniſhment, or to row the royal barks, but this ſervitude ſeldom exceeds three years. As for baniſhment, it is often perpetual, eſpecially if they baniſh into Tartary.

They execute in three manners thoſe who are condemned to death. The firſt and mildeſt is ſtrangling: the ſecond is beheading; and with this death they puniſh thoſe who have committed ſomething enormous, ſuch as murder, &c. this death is looked upon as the moſt ſhameful, becauſe the head, which is the principal part of man, is ſevered from the body, and becauſe in dying, he does not retain his body as entire as he received it from his parents.

In ſome places they ſtrangle with a kind of bow, the ſtring of which they twiſt round the neck of the criminal, plac'd on his knees; they draw the bow, and by this means cloſe his windpipe, and by deſtroying reſpiration ſuffocate him. In other places they fix a cord ſeven or eight feet long to the neck of the guilty, by putting a ſliding knot about it: two ſervants of the tribunal draw it ſtrongly; a moment after they let it looſe again; then they draw it as they had done before, and then they are ſure that the criminal is dead.

When

When a criminal is condemned to death, the mandarin orders him from prison, and to be brought to his tribunal, where there is ready a moderate meal; and before he hears his sentence, they seldom omit giving him wine. The criminal, when he hears his sentence, often breaks out into injurious words against those who have condemned him. When this happens, the mandarin listens to the invectives with patience and pity; but they put a gag in his mouth, and lead him to punishment. There are some conducted on foot, who go singing to the place of execution, and wantonly drink the wine which their friends offer them, who wait in the way to give this last testimony of their friendship.

There is another kind of death, which was formerly used for criminals guilty of high treason. The executioner bound the guilty to a kind of gallows; he flead his head, and tore off his skin by force; he beat him on his eyes; then he scarified all his body, and cut it in several pieces; and after wearying himself in this barbarous exercise, he abandoned him to the fury of the populace and spectators.

Exclusive of certain extraordinary cases, no mandarin nor superior tribunal can definitively pronounce sentence of death. All judgments of crimes worthy of death, must be examined, decided, and subscribed by the emperor.

The common torture to draw out a confession in China, is painful, and very sensible. It is given upon the hands and feet. They use on this occasion an instrument of three cross pieces of wood, the middlemost of which is fixed, and the two others turn, and change position. They put the patient's feet in this machine, and they press them with

with ſuch violence, that the heel is levell'd with the ancle. When it is inflicted on the hands, it is by little pieces of wood which are put betwixt the fingers of the guilty; they bind them ſtrongly with cords, and leave them for ſome time in this torture.

From the common rack they ſometimes paſs to the extraordinary one, which is given for great crimes, and eſpecially treaſon. It conſiſts in making ſmall cuts on the ſkin of the accuſed, and taking off his ſkin in form of laces, or thongs.

CHAP. XLII.

Of the agriculture and trade of the Chineſe.

SUCH is the induſtry of the huſbandmen of China, and ſuch their indefatigable application to labour, that there is no province in China but is very fertile, and none but what can ſupport an inconceivable multitude of inhabitants.

Beſides the goodneſs of the ſoil, the prodigious quantity of canals with which it is ſeparated, contributes not a little to its fertility; and ſo many different grains are gathered, that they employ many of them to make wine and brandy of. But when a defect or barrenneſs is feared in one place, the mandarins never fail of hindering for a time the preparation of theſe liquors. Agriculture is much eſteemed; and the labourers, whoſe profeſſion is looked upon as one of the moſt neceſſary in the ſtate, hold a conſiderable rank. They are allowed great privileges, and are preferred before tradeſmen and merchants.

The

The greateſt care of the huſbandmen is for the cultivation of rice. They commonly dung the ground, and mix all ordures for this purpoſe. When they are not employ'd in the fields, they cultivate kitchen gardens; for the Chineſe are not diſpos'd to prefer the agreeable to the uſeful, and take up the ground with uſeleſs and unprofitable things, as in making parterres, cultivating flowers, and forming fine walks. They think it concerns the public good, and particularly themſelves, that all be ſown with ſomething uſeful.

The dung compoſed of mixtures of excrements, which in other places would conſume plants, is very good for the ſoil of China; and beſides, they have the art of mixing it with water before they uſe it. They carry cloſe cover'd baſkets, or cloſe-ſtools, in which they heap all kinds of ordures, and take them on their ſhoulders; this contributes extremely to the cleanneſs of their ſtreets, whoſe ſoil is removed every day.

To make the rice grow better, they take care in certain places when they ſow it, to bury in the ground certain little balls of hogs briſtles, and even hair, which they think add ſtrength to the ground, and greater perfection to the rice. When the plant begins to ſhoot in grain, if the field is water'd with fountain water they mix quick lime with it, and ſay that this lime kills worms and inſects, deſtroys weeds, and gives the earth a heat, which greatly ſerves to make it fertile.

All the plains are cultivated; we perceive neither hedges nor ditches, nor almoſt any other tree; ſo much they fear the loſs of an inch of ground. In many provinces the ground bears twice a year, and even between the two harveſts they ſow ſmall grains and pot-herbs.

The

The provinces to the north and weſt bear wheat, barley, ſeveral kinds of millet, tobacco, green peas as well as black and yellow, which they uſe inſtead of oats to fatten horſes; they give them rice, but in ſmall quantities. The ſouthern parts bear abundance of rice, becauſe the country is low, and the ſoil aqueous.

The labourers at firſt ſow the grain without order, then when the blade is ſprung up a foot or a foot and a half, they pull it up root and all, and make a little bundle of it, which they plant by the line checquer-wiſe, that the ſtalks mutually ſupporting each other, may bear themſelves up, and be in a better condition to reſiſt the winds. We have mentioned before how they levell'd their grounds and made them ſmooth, which operation muſt always precede the tranſplantation of the rice.

In the provinces where the plains are mix'd with hills and mountains, there are ſome of them barren in certain places, but the moſt are good lands, and they are cultivated even on the borders of precipices.

It is a very agreeable ſight, to ſee ſometimes plains of three or four leagues ſurrounded by hills and mountains, cut in the manner of a terraſs from the bottom to the ſummit. Theſe terraſſes riſe above one another to the number of twenty or thirty, at the height of three or four feet. Theſe mountains are not uſually ſtony, like thoſe of Europe, ſince the ground is light, porous, eaſily cut, and ſo deep in ſome provinces, that they may dig three or four hundred feet before they reach the rock.

When the mountains are ſtony, the Chineſe take out the ſtones and make ſmall walls to ſupport the terraſſes; they then ſmooth the good earth, and ſow grain.

Tho'

Tho' there be in ſome provinces deſert uncultivated mountains, the vallies and mountains which ſeparate them are very fertile. One cannot ſee an inch of arable ground but what is cover'd with fine rice. The Chineſe induſtry has levelled all the unequal ground betwixt theſe mountains, which is capable of improvement.

The labourers divide into parterres that which is on a level, and by ſtories in form of an amphitheatre, that which on account of the declivity of the valleys has higher and lower places. And as the rice cannot do without water, they place here and there, and at different heights, great reſervoirs to gather the rain water and what runs from the mountains, that they may diſtribute it equally over the parterres of rice, and in this they ſpare no pains nor fatigue, whether in letting the water fall by the declivity of the higher reſervoirs into the lower parterres, or by making it mount from ſtage to ſtage to the very higheſt.

They uſe on this occaſion certain hydraulic engines, that are not of a perplex'd compoſition, to make the water thus circulate, and water perpetually their lands; ſo that let the ſeaſon prove almoſt as it will, the labourer is as it were certain to ſee every year the land which he cultivates bear him a harveſt proportion'd to his induſtry and labour; and on the other hand, travellers have the ſucceſſive new pleaſure in caſting perpetually their eyes over the moſt charming fields and vallies, which tho' pretty much reſembling one another in the verdure with which they are equally cover'd, ceaſe not to preſent as many ſcenes admirably diverſify'd by the different diſpoſition or figure of the mountains which ſurround them. They find themſelves perpetually ſurpriz'd by the new ſpectacles which offer con-

conſtantly to their ſight a ſucceſſion of green amphitheatres, which they diſcvoer after each other in the road.

This hydraulic engine which they uſe, is very ſimple both in its ſtructure and manner of working. It is compos'd of a chain of wood, and a great number of little plates of ſix or ſeven inches ſquare, ſtrung together in the middle, parallel at equal diſtances and at right angles in this chain of wood. This engine is extended along a wood canal, made of three boards, in form of an auger; ſo that the inferior half of this engine reſts upon the bottom of this auger, and fills the whole vacuity of it, and the ſuperior one which is parallel to it reſts upon a board plac'd along the opening of the canal. One of the extremities of this engine, I mean the lower one, paſſes round a moveable cylinder, the axle of which is pois'd upon the two ſides of the lower extremities of the machine, and the other extremity of the engine is mounted on a kind of drum furniſh'd with little boards, ſo plac'd, that they cloſe exactly with thoſe of the engine, and this drum turning by the power applied to the axis, makes the engine turn. As the higher extremity of the canal which this drum reſts on is ſupported at the height to which they would raiſe the water, and the lower extremity is plung'd in the water which they would raiſe, it is neceſſary that the lower part of this engine, which takes up exactly the cavity of the canal of wood, ſhould aſcend along this canal, and that all the ſmall planks, raiſing with them as much water as they meet, that is, as much as the canal can contain, there is form'd a rivulet of water which mounts without interruption to the height which you wiſh, as long as the machine is in motion; notwithſtanding the higher part of the engine deſcending

ing uniformly along the plank on which it rests; these two motions produce all the effect of the machine, which is put in motion in the three following manners.

First, by the hand, by means of two or three handles fix'd to the axis of the drum.

Secondly, with the feet, by means of certain cogs of thick wood, plac'd jetting out at the distance of half a foot round the tree or axis of the drum; these cogs have large round heads externally, I mean such as are proper to fix in them the sole of a naked foot, so that one or more men, according to the number of the cogs, either standing or sitting, may only, as it were playing together by the motion of their feet, without any straining, holding in one hand an umbrella, and the other a fan, make a rivulet rise to any height in their dry lands.

Thirdly, by the means of a buffalo, or some other animal, which they tie to a great wheel about two fathoms in diameter, situated horizontally, at the circumference of which they have fix'd a great number of cogs or teeth, which corresponding exactly with the teeth of the drum, make the machine turn, tho' far greater, with much more facility.

When they cleanse a channel, they cut it here and there by ditches, and they assign a part to each of the neighbouring villages. There immediately appear different companies of peasants, who bring a kind of engines of little square boards, which they make use of to raise the water of the canal, and as the banks are very high, they raise their engines three stories high, and so bring up the water from one to another. There are places where the mountains which are not very high, touch one another, and are almost without vallies, yet they are quite cultivated by the secret which the labourers have of

making as much water flow into them as they judge proper, by conveying it from one mountain to another by pipes of bamboo.

What ſupports thoſe in their toils who with ſo much care and fatigue cultivate the lands, is not ſo much their own intereſt as the veneration in which agriculture is had, and the eſteem which the emperors have paid it, ſince the very infancy of the empire. 'Tis their opinion that it was taught them by one of their firſt emperors, call'd Chin-nong, whom they revere to this day as the inventor of an art ſo uſeful to the people. We have before obſerv'd, that the emperor goes in perſon to till the ground, in order to denote the eſteem in which agriculture ought to be had in every ſtate.

The care of the emperor and mandarins for the cultivation of the lands is ſo great, that when deputies come from the viceroys to court, the emperor never fails to aſk them, in what ſtate or condition they have ſeen the fields; and a ſeaſonable rain falling lays a foundation for the mandarins being viſited and complimented.

Of the commerce of China.

Commerce is the ſecond ſource whence thoſe riches flow which make proſperity and plenty reign in China. The trade carried on in the heart of the empire is ſo great, that the traffic of all Europe cannot be compared with it. The provinces are like ſo many kingdoms communicating to one another what is peculiar to each; and this is the circumſtance which unites all theſe provinces, and conveys abundance to all the cities.

The provinces of Hou-quang and Kiang-ſi furniſh rice to ſuch as are not ſo well provided with it. The province of Tche-hiang ſupplies the fineſt

ſilk, and that of Kiang-nan, varniſh, ink, and the moſt beautiful works of all kinds; thoſe of Yun-nan, and Chen-ſi, and Chan-ſi, iron, copper, ſeveral other metals, horſes, mules, camels, and furs; that of Fo-kien, ſugar, and the beſt tea; and that of Set-chuen, plants, medicinal herbs, rhubarb, and other commodities of a ſimilar nature.

All theſe merchandizes, which are eaſily tranſported on the rivers, are ſoon diſpoſed of; ſo that we ſee merchants, who, three or four days after their arrival in a city, have ſold five or ſix thouſand parcels proper to the ſeaſon, and even the meaneſt families, with good œconomy, find the means of ſubſiſting eaſily by their traffic; but the manner in which this happens we have already related.

As commerce is ſo great in China, 'tis not ſurpriſing that the inhabitants ſhould be ſo little ſollicitous about foreign trade, that in their voyages to ſea they never paſs the ſtreights of the Sonde, and their moſt extenſive navigations never reach farther on the ſide of Malaca than to Achen, on the ſide of the Sonde to Batavia, which belongs to the Dutch, and on the north to Japan.

I. Generally when they trade to Japan, they ſet ſail in June and July at fartheſt. They go to Camboye or to Siam, whither they carry the commodities proper for that country, and take others which are in great requeſt in Japan; and when they are return'd home, they find that they have made two hundred per cent.

1. They carry to Japan medicines, as gin-ſeng, ariſtolochia, rhubarb, mirobolans, &c. 2. Bark of the arua, or Indian nut, the ſkins of buffalos and oxen, and ſugar, on which they gain a thouſand per cent. 3. All ſorts of ſilk ſtuffs, eſpecially ſattins, taffeties, and damaſks, but principally

ſuch

ſuch as are black. 4. Silk laces, eagle-wood, and ſanders, which is much eſteemed by the Japoneſe for perfuming their idols, which they do very often; and laſtly, the European cloths and cambletts, on which they gain fifty per cent. The commodities they bring back, are,

1. Fine pearls, on which they ſometimes gain a thouſand per cent. 2. Braſs bars, or work'd copper, as ſcales, chaffing-diſhes, frying-pans, &c. 3. Blades of ſwords, which are ſold at one piaſter in Japan, and at ten in China. 4. The flower'd and ſmooth paper, of which the Chineſe make fans. 5. Very beautiful China. 6. Varniſh'd works, ſuch as are to be found in no other part of the world. 7. Very pure gold, and a certain metal call'd tombac, on which they gain fifty or ſixty per cent. at Batavia.

II. The Chineſe alſo trade to Manila, whither they carry ſilks, ſattins, ſtrip'd and embelliſh'd with flowers of different colours, embroideries, tapeſtries, cuſhions, night-gowns, ſilk-ſtockings, tea, china, varniſh'd works, drugs, and other things, on which they generally gain fifty per cent. and carry back nothing but piaſters.

III. The moſt regular trade the Chineſe carry on is to Batavia, to which the commodities they bring are,

1. Green tea and china. 2. Gold wire and gilt paper, ſome of which is not bought by weight, but by little ſcrolls, and this is dear becauſe it is cover'd with the beſt gold; but what the Chineſe bring to Batavia is only ſold by weight in packets tied up with large ſlips of red ſilk, which they uſe to heighten the colour of the gold, and render the parcels heavier. The Dutch make no uſe of it, but carry it to the Malaian teritories, where they make conſiderable profit of it. 3. Toute-

naque, which is a metal partaking of the nature of iron and tin, by which they gain a hundred, and ſometimes a hundred and fifty per cent. 4. Drugs, and eſpecially rhubarb. 5. Vaſt quantities of copper utenſils.

They bring from Batavia, 1. Silver in piaſters. 2. Spiceries. 3. Tortoiſe-ſhells, of which they make very beautiful works, and for ten-pence can ſell elegant ſnuff-boxes, made upon European models. 4. Sanders-wood both black and red, and brazil-wood. 5. Cut agate-ſtones, with which the Chineſe adorn their girdles, uſe as buttons fix'd to their bonnets, and compoſe the beads which they wear about their necks. 6. Yellow amber in lumps, which they buy very cheap. 7. European ſtuffs, which they alſo have very cheap, and which they ſell at Japan.

The Chineſe alſo, tho' rarely, go to Achen, Malaca, Char, Patana, Ligor, which depends on the kingdom of Siam, Cochinchina, and ſome other parts.

They bring little back from theſe countries except ſpiceries, birds-neſts, which are the moſt delicious Chineſe repaſts, rice, camphor, rotin (a kind of long canes woven together like ſmall cords) torches made of the leaves of trees which burn like pitch and ſerve as flambeaux, gold, tin, &c.

As for the commerce which the Europeans carry on with China, there are few ports except that of Canton. They formerly carried thither cloths, cryſtals, ſwords, cloaks, watches, teleſcopes, looking-glaſſes, and other things of a like nature; but ſince the Engliſh go thither regularly every year, theſe commodities are become as cheap as in Europe, and coral, formerly ſo much valued, can hardly be ſold without loſs.

Thus

Thus in general it is only in ſilver that we can traffic advantageouſly to China, and we find a conſiderable gain in purchaſing the gold which is expos'd to ſale. We may alſo purchaſe excellent drugs, different kinds of tea, gold wire, muſk, precious ſtones, pearls, quick-ſilver, &c. but the greateſt trade the Europeans carry on there, conſiſts principally in varniſh'd works, china, and all kinds of ſilk ſtuffs.

CHAP. XLIII.

Of the varniſh and ſilk manufactures of China.

A Whole ſummer is hardly ſufficient to give a varniſh'd work all the perfection it ought to have; and the Chineſe rarely have theſe kind of veſſels ready, but wait the arrival of the ſhips in order to conform themſelves to the taſte of the Europeans.

The varniſh which the Chineſe call tſi, is a reddiſh gum, which flows from certain trees by inciſions made in the bark as far as the wood, however, without ſpoiling it. Theſe trees are found in the provinces of Kiang-ſi and Se-tchuen; and thoſe of the territory of Kian-tcheou, one of the moſt ſouthern cities of the province of Kiang-ſi, afford the varniſh moſt eſteem'd.

To obtain the varniſh from theſe trees, we muſt wait till they are ſeven or eight years old, ſince that extracted before this time would not be good. The trunk of the youngeſt trees, from which they begin

to draw this varniſh, is more than a foot in circumference, and 'tis ſaid, that the varniſh flowing from theſe is better than that diſtilling from the old trees, but that they yield much leſs of it.

Theſe trees, whoſe leaves and bark pretty much reſemble thoſe of the aſh, are rarely more than fifteen feet high, and when they have arriv'd at this height their trunk is two feet and a half in circumference. They bear neither flowers nor fruit, and multiply in the following manner.

In the ſpring, when the tree begins to ſend forth young ſhoots, they chuſe one of theſe about a foot long, which comes from the trunk, and not from the branches, and cover its baſis with mortar made of yellow earth. This covering begins about two inches above the place where it ariſes from the trunk, deſcends four or five inches lower on the trunk, and is at leaſt three inches thick. They carefully cover this earth with a mat to defend it from the rains and injuries of the weather, and leave the whole in this ſtate from the vernal to the autumnal equinox, after which they gently open the earth, to examine in what ſtate the roots are, which the ſhoot generally ſends into it, and which are divided into ſeveral filaments; and if theſe filaments are of a reddiſh or yellowiſh colour, they think it time to ſeparate the ſhoot from the tree, which they do dexterouſly, without injuring it, and then plant it. If the filaments are white, 'tis a ſign they are too tender, ſo that they again put on the covering of earth, and defer cutting the ſhoot till next ſpring; but whether they plant it in ſpring or autumn they muſt put a large quantity of aſhes in the hole in which it is ſet, otherwiſe the ants would deſtroy the roots which are as yet tender, or at leaſt extract their whole juice, and render them dry.

The

The ſummer is the only ſeaſon in which the varniſh can be extracted from theſe trees, ſince it does not flow in the winter, and that which is diſcharg'd in the ſpring and autumn is always mix'd with water: beſides, the varniſh flows only during the night, but never in the day-time.

In order to obtain the varniſh, they make ſeveral rows of inciſions on the ſame level in the bark of the trunk, which can afford more or leſs of theſe, according as it is greater or ſmaller. The firſt row of theſe inciſions is about ſeven inches from the ground, the ſecond, ſeven inches higher, and ſo on from ſeven to ſeven inches, not only in the trunk, but alſo in the branches which are large enough.

For making theſe inciſions, they uſe a ſmall ſemicircular knife, and each inciſion ought to be a little oblique from below upwards, as deep as the bark is thick, and no more; while he who makes it with one hand, has in the other a ſhell, whoſe edges he forthwith puts into the inciſion as far as he can, and theſe ſhells are much larger than the largeſt oyſter-ſhells ſeen in Europe. Theſe inciſions are made in the evening, and in the morning they gather what is collected in the ſhells; at night they inſert the ſhells in the ſame inciſions, and continue to do ſo thro' the whole ſummer.

The proprietors do not generally extract varniſh from theſe trees, but merchants, who in the proper ſeaſon agree with them for five-pence a foot. Theſe merchants hire workmen, to whom they give only a crown a month both for their labour and ſubſiſtence; and one of theſe workmen is ſufficient to take care of fifty feet of theſe trees.

There are certain precautions to be taken in order to guard the workmen againſt the malignant im-

preſſions of the varniſh. They muſt have in readineſs the oil of rabette, in which they have boil'd a certain quantity of fleſhy filaments, which are intermix'd with the fat of hogs, and which are not melted in boiling. When the workmen go to fix the ſhells in the trees, they carry with them ſome of this oil, with which they rub their face and hands. In the morning, when after having gathered the varniſh, they return to the merchant, they rub themſelves ſtill more carefully with this oil.

After taking ſome refreſhment, they waſh their whole bodies in warm water, in which they have boil'd the external rough bark of cheſnut trees, the bark of fir, ſaltpetre cryſtaliz'd, and an herb which is a kind of blit, and reſembles tricolor; all theſe ſubſtances are eſteem'd cold.

Every workman fills a ſmall tin baſon full of this liquor, and waſhes himſelf with it. When they work near theſe trees, they cover their head with a bag of ſilk, which they tie about their neck, and in which there are only two holes oppoſite to their eyes. They cover their breaſts with a doe's-ſkin, which they ſuſpend about their necks with cords, fixing the other end to their girdles. They have alſo boots of the ſame ſkin, and very long gloves.

When they gather the varniſh they have a veſſel made of an ox's ſkin fix'd to their girdles, and with one hand diſengage the ſhells, while with the other they ſcrape them with a ſmall inſtrument of iron till they have taken all the varniſh out of them. At the foot of the tree there is a panier, in which they leave the ſhells till night. In order to facilitate the harveſt of the varniſh, the proprietors of the trees take care to plant them at a ſmall diſtance from each other.

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The merchant takes care to have in readineſs a large earthen veſſel, on which is a wooden frame ſupported by four feet almoſt like a ſquare table, empty in the middle. On this frame is a thin cloth fix'd with rings at the four corners. This cloth they hold pretty ſlack, and pour the varniſh into it; and when the moſt liquid has run thro' it, they wring the cloth to preſs out the reſt. What remains in the cloth they ſell to the druggiſts, becauſe it is of ſome uſe in medicine. They are content with the harveſt, when in one night a thouſand trees yield twenty pounds of varniſh.

When the harveſt is over, the merchant puts his varniſh into wooden veſſels well caulk'd on the outſide, and their covers fixt with ſtrong nails. A pound of new-made varniſh comes to about forty pence, and the merchant gets the double of this ſum by it, and ſometimes more, according to the diſtance of the place to which it is tranſported.

The workmen who gather the varniſh ſuffer, if they neglect to take the precautions we have mentioned; for in a day's time their faces and whole bodies are cover'd with a kind of tetters; ſoon after the viſage and body are inflated, and appear to be cover'd with a leproſy.

To cure a patient attacked with this diſorder, they firſt make him drink ſome cups of a medicated water, which they uſe to prevent theſe accidents, and which purges violently. Then they fumigate him ſtrongly with the ſame water, and cover him well up till the inflation is gone; but the ſkin is not ſo ſoon cur'd, ſince it chops in ſeveral places, and diſcharges a great deal of water. To remedy this, they take ſome of that kind of blit which reſembles tricolor, and after having dried and burnt it, apply

its aſhes to the affected parts of the body. Theſe aſhes imbibe the acrid humours of the lacerated parts, after which the ſkin dries, falls off, and is renewed.

The Chineſe varniſh, beſides the ſplendor it gives to works on which it is laid, alſo preſerves the wood, and hinders all moiſture from penetrating into it. We may ſpill as much of any liquid upon it as we will, and by rubbng a wet cloth over it, there remains no mark, nor ſo much as the ſmell of the liquid ſpilt. But there is a particular art in applying it, ſince however good it may be naturally, it requires a ſkilful hand to lay it on. The workman muſt in particular have a great deal of patience to find the juſt temperament of the varniſh, that it may be neither too thick nor thin; without which precaution, he would ſucceed but indifferently.

The varniſh is laid on in two manners, the moſt ſimple of which is to apply it immediately to the wood; after having ſmooth'd it well, they two or three times lay over it that ſpecies of oil which the Chineſe call tong-yeou, and when this is ſufficiently dry, they lay over it two or three layers of varniſh. If they want to hide all the matter on which they work, they multiply the number of layers, by which means it becomes ſo ſplendid as to reſemble a looking-glaſs. When the work is dry, they paint on it in gold and ſilver, various kinds of figures, as flowers, men, birds, trees, mountains and palaces, over which they alſo lay a ſlight bed of varniſh, which not only gives them a ſplendor, but alſo preſerves them.

Their leſs ſimple method requires more preparation; for it is done on a kind of thin maſtic previouſly applied to the wood. Of paper, rags, lime, and

and other ſubſtances well beaten, they make a kind of paſteboard, which they glue to the wood, and which forms a very ſmooth and ſolid bottom, over which they put two or three layers of the abovementioned oil, and then apply the varniſh in different beds, letting them dry one after another; but every workman has his particular ſecret, which renders his work more or leſs perfect, according as he is more or leſs ſkilful.

It often happens, that by ſpilling tea or hot liquors on varniſh'd works their luſtre is effaced, ſince the varniſh aſſumes a yellow colour; but the means to reſtore its firſt ſhining black, is to expoſe it in the night to the hoar-froſt, and it is ſtill better to let it lie for ſome time in the ſnow. We now proceed to the ſilk manufactures of China.

It may be ſaid that China is the country of ſilk, and ſeems to be an inexhauſtible ſource of that commodity. It not only furniſhes ſilk to a great number of nations in Europe and Aſia, but alſo the emperor, the princes, the mandarins, the literati, the women, and in a word all thoſe in eaſy circumſtances, wear habits of ſilk, and are cloathed with ſattin or damaſk. Very few, except the vulgar, or country people, wear cotton painted blue.

The ſeveral provinces of China furniſh perfectly beautiful ſilks, yet ſuch as come from Tche-hiang are undoubtedly the beſt and fineſt. The Chineſe judge of good ſilk by its whiteneſs, ſoftneſs, and fineneſs; for if in handling it, it is rough to the touch, it is a bad ſign. Sometimes to make it look well, they prepare it with a certain rice water mixed with lime, which burns it, and renders it incapable of being manufactured when tranſported into Europe.

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This is not the caſe with that which is pure; for nothing can be more eaſily wove; and a Chineſe workman will work upon it an hour without breaking a ſingle thread.

Their looms are very different from thoſe of Europe, and much more ſimple. Two or three windles and a wheel are ſufficient to prepare it; and in a word, 'tis ſurprizing to ſee the ſimplicity of the inſtruments with which they make the moſt beautiful ſtuffs.

At Canton there is a ſort of ſilk, which comes from Tong-hing, but it is not comparable to that brought from the province of Tche-hiang, provided this laſt is not too moiſt, which we ought to beware of; for the Chineſe, who generally want to cheat, ſometimes put into the heart of the packet one or two parcels of coarſe ſilk, widely different from that on the ſurface.

Of this ſilk the moſt beautiful ſtuffs are made in the province of Kiang-nan; for to this province moſt of the good workmen repair, and it furniſhes the emperor with all the ſilks he uſes, and thoſe he makes preſents of to the grandees and lords of his court. The great trade of Canton, where foreign merchants abound, alſo draws a vaſt number of good tradeſmen to it.

They could make ſtuffs as rich as thoſe of Europe, if they were ſure of their ſale; but they generally employ themſelves on the moſt ſimple kind, becauſe the Chineſe are fonder of what is uſeful than of what is beautiful.

They indeed make gold ſtuffs, but they do not paſs their gold thro' the drawing mill, as they do in Europe, in order to twiſt it with the thread, but are content to gild a long leaf of paper, which they cut into

into narrow ſlips, with which they cover the ſilk with a great deal of dexterity.

Theſe ſtuffs are very beautiful at firſt, but do not laſt long, neither are they very proper for wearing apparel, becauſe the air and the moiſture ſoon tarniſh the ſplendor of the gold. They are moſt proper for curious pieces of furniture, and the ornaments of churches; and none but the mandarins and their wives cloath themſelves with theſe ſtuffs, and that very ſeldom.

The pieces of ſilk moſt uſed by the Chineſe, are gauzes, both of the plain and flower'd kind, of which they make ſummer habits; damaſks of all ſorts and colours; ſtrip'd ſattins, and the black ſattins of Nanking; corded taffeties which wear well; ſeveral other ſorts of taffeties, ſome with flowers, and others ſtrip'd in a beautiful manner; crapes, brocades, and different ſorts of velvets; of this laſt the crimſon is the deareſt, but 'tis eaſy to be deceiv'd in it; the beſt method of diſcovering the fraud, is to take lemon-juice mix'd with lime, and ſprinkle ſome drops of it on different parts, and if the colour changes, 'tis a ſign that it is bad.

The Chineſe alſo make a prodigious number of other ſtuffs, two of which are moſt generally uſed among them.

Firſt, A ſort of ſattin, ſtronger, and leſs gloſſy than that made in Europe. This is ſometimes plain, and ſometimes adorned with flowers, trees, birds, and butterflies.

Secondly, A particular taffety, of which they make drawers, and other ſorts of wearing apparel. It is thick, and yet ſo pliant, that we may fold it and preſs it with our hand, without leaving any mark in it. They alſo waſh it like other

other ſtuffs, without its loſing a great deal of its luſtre.

The Chineſe workmen give the luſtre to this taffety with the fat of the river porpoiſe, which they purify by waſhing and boiling. Then with a fine bruſh, they give the taffety two beds in the ſame direction, on the ſide they intend to render gloſſy. When they work in the night time, they uſe this fat melted in their lamps inſtead of oil, becauſe its ſmell baniſhes the flies from the place, which is looked upon as a great advantage, ſince theſe inſects by lighting on the work, are very detrimental to it.

The province of Cang-tong furniſhes a particular ſilk, which is found in large quantities on the trees and in the fields. When it is ſpun, they make a ſtuff of it called kien-tcheou, and this ſilk is produced by ſmall inſects, which nearly reſemble caterpillars. They do not ſpin it round nor oval, as ſilk-worms do, but in very long threads, which adhere to the buſhes and ſhrubs as the wind puſhes them to one ſide or another. They gather theſe threads, and make of them ſilk ſtuffs, coarſer than thoſe which are ſpun in houſes. Theſe worms are wild, and eat indifferently the leaves of the mulberry, and thoſe of other trees. Perſons unacquainted with this ſtuff, would take it for a rough ſtuff, or a coarſe drugget.

The worms which ſpin this ſilk are of two kinds; and the firſt, which is larger and blacker than our ſilk-worms, is called tſouen-kien; and the ſecond, which is ſmaller, is called tiao-kien. The cotton of the firſt is of a reddiſh gray; but that of the other is blacker; and the ſtuffs made of them retain theſe two colours. It is very cloſe, does not cut, laſts long, waſhes like ſtuff, and when it is good ſpots

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do not ſpoil it, not even thoſe of oil, but come out of their own accord. This ſtuff is much eſteem'd by the Chineſe, and is ſometimes as dear as the ſattins and beſt made ſilks. As the Chineſe are very dextrous in counterfeiting, they make falſe kientcheou with the refuſe of the ſilk of the the-hiang, and 'tis very eaſy to be deceiv'd if we are not very careful.

The workmen of Canton alſo make ribbands, ſilk ſtockings and buttons to great perfection.

CHAP. XLIV.

The different degrees of the Chineſe nobility; the rights, honours and prerogatives they enjoy; the ſubjection and dependance in which the princes of the blood are kept.

NObility is not hereditary in China, tho' there are dignities which remain in ſome families, and which are given by the emperor to thoſe of the family he judges to have the greateſt talents. Here there is no rank, but in proportion to capacity and merit. Tho' a man was ever ſo illuſtrious, and had arrived at the firſt dignities of the empire, the children he leaves behind him have their fortunes to make, and if they want ſenſe, or are addicted to idleneſs, they muſt grovel with the vulgar, and be often obliged to follow the meaneſt employments.

They may indeed ſucceed to the fortune of their father, but not to his dignities and reputation; for which

which reaſon they make ſtudy their principal buſineſs, and ſeldom fail to be advanced, if they have a turn for learning, whatever their condition may be. Hence in China we daily ſee promotions no leſs ſurpriſing than thoſe obſervable among the eccleſiaſtics in Italy, where perſons of the loweſt extraction arrive at the firſt dignities.

At China all come under the denomination of people, whether literati or mandarins, and none but thoſe of the reigning family are diſtinguiſhed. They have the rank of princes; and it is in their favour that five degrees of titular nobility have been eſtabliſhed, almoſt reſembling the European titles of dukes, marquiſſes, counts, viſcounts and lords.

They grant theſe titles to the deſcendants of the royal family, ſuch as the children of the emperor, and thoſe whom the emperor has joined in alliance to him, by giving them his daughters in marriage. They aſſign to them revenues proper to ſuſtain their dignity, but they give them no power. There are however other princes who are not allied to the imperial family, and theſe are either deſcended from the preceding dynaſties, or have acquired the title by ſervices done to the empire. The provinces are only governed by the mandarins ſent from the emperor, who nominates immediately to the principal employments, and confirms thoſe who have drawn by lot, after having call'd them before him and examin'd them in perſon.

The emperor ———— who conquer'd his own country, all the eaſtern Tartary, the kingdom of Corea, and the province of Leao-tong beyond the great wall, having been aſſiſted in his conqueſts by his brothers, who were very numerous, gave them titles of honour. He made ſome of them tuin-

vang,

vang, and others kiun-vang, and pai-le. The Europeans have called theſe kinds of dignities by the name of regulos, or princes of the firſt, ſecond, and third order. It was then determined, that among the children of theſe regulos, one ſhould be always choſen to ſucceed his father in the ſame dignity.

Beſides thoſe three dignities, the ſame emperor eſtabliſhed ſome others of an inferior nature, which are given to the other children which render themſelves moſt worthy of them. Thoſe of the fourth degree are called peitſe, thoſe of the fifth cong-heou, and ſo of the reſt; and this fifth degree is above the greateſt mandarins of the empire; but the others which ſucceed it have not, like thoſe now mention'd, external marks which diſtinguiſh them from the mandarins, either in their equipage or dreſs. They wear only a yellow girdle, which is common to all the princes of the blood, whether they poſſeſs dignities or not; but theſe laſt are aſhamed when their indigence puts it out of their power to have an equipage ſuitable to their rank and birth.

The plurality of wives is the reaſon why theſe princes multiply incredibly faſt, by which means they are prejudicial to each other, ſince they have no territories, and ſince the emperor cannot, or will not, give them all penſions; ſo that they live in extreme poverty, tho' they wear the yellow girdle. Theſe princes, beſides their lawful wife, have generally three others, to whom the emperor gives titles, and whoſe names are inſerted in the tribunal of the princes; and the children born by them have their rank after the legitimate children, and are more conſidered than thoſe born by the concubines, of whom they may have as great a number as they pleaſe.

They have alſo two kinds of domeſtics, ſome who are properly ſlaves, and others who are Chineſe tartaris'd, whom the emperor gives in a greater or ſmaller number, in proportion to the dignity with which he honours the princes of the blood.

Theſe laſt conſtitute the equipage of the regulo, and are generally called the perſons of his train. There are among them conſiderable mandarins, viceroys, and even tſong-tou, or mandarins who have the charge of ſeveral provinces; and tho' theſe are not ſlaves like the former, yet they are almoſt equally ſubjected to the will of the regulo, ſo long as he retains his dignity, and go into the ſervice of his children, if they are honour'd with the ſame dignity.

If the prince during his life ſhould fall from his rank, or if retaining it till death his dignity ſhould not paſs to his children, this ſpecies of ſervants are kept in reſerve, and given to ſome other princes of the blood when rais'd to the ſame dignity.

The buſineſs of theſe princes in aſcending from the fifth to the firſt order, is to aſſiſt at the publick ceremonies, to ſhew themſelves every morning at the palace of the emperor, and then to retire to their own palaces, where they have nothing to do but to govern their families, the mandarins and other officers, of whom the emperor has compoſed their houſe. They are not permitted to viſit each other, nor to lie out of the city without an expreſs permiſſion, tho' ſome of them are employ'd by the emperor in publick affairs, and are very ſerviceable to the empire.

They alſo claſs among the number of the nobles, firſt, thoſe who have formerly been mandarins; ſecondly, thoſe who not having had capacity to arrive

rive at literary degrees, have by intereſt or certain preſents procured titles of honour, by means of which they carry on a commerce of viſits with the mandarins, which makes them feared and reſpected by the vulgar; and thirdly, an incredible number of ſtudents, who from fifteen to forty years of age, come every three years to the examinations before the tribunal of the governor, who preſcribes the ſubject of their compoſition.

One of the principal marks of nobility, is to have received from the emperor ſuch titles of honour, as are only given to perſons of diſtinguiſh'd merit. The prince ſometimes gives theſe for five, ſix, eight or ten generations, according to the ſervices done to the ſtate; and it is by theſe honourable titles that the mandarins denominate themſelves in their letters, and on the frontiſpieces of their houſes.

In Europe nobility paſſes from fathers to ſons; but in China it ſometimes paſſes from ſons to fathers and grandfathers. When a man has diſtinguiſh'd himſelf by an extraordinary merit, the emperor not only raiſes him to the honours now mention'd, but by as many patents extends theſe titles to the father and mother, the grandfather and grandmother of him whom he has honour'd, or to ſpeak more properly, he gives each a particular title of honour, as a recompence for having brought into the world and educated a man of a merit ſo diſtinguiſhed, and ſo uſeful to the ſtate.

From what has been ſaid 'tis evident, that except the family of Confucius, which is preſerv'd in a direct line in the perſon of one of his nephews, and of the princes deſcended from the reigning family, no one is noble in China, except in as much as his merit

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is rewarded by the emperor, or as he is elevated to a rank of which he thinks him worthy. All thoſe who are not graduated are reckon'd among the vulgar, and conſequently the fear is obviated, leſt families perpetuating themſelves in a certain ſplendor convey'd by nobility, ſhould think of eſtabliſhing in the provinces any authority, which might be dangerous to that of the ſovereign.

The End of VOL. II.